# Together

MY 40 DAYS AND NIGHTS WITH ALGERIAN REBELS

TREES: Eight pages in color

The Midmonth Magazine for Methodist Families April 1959

# For of Such Is the Kingdom...

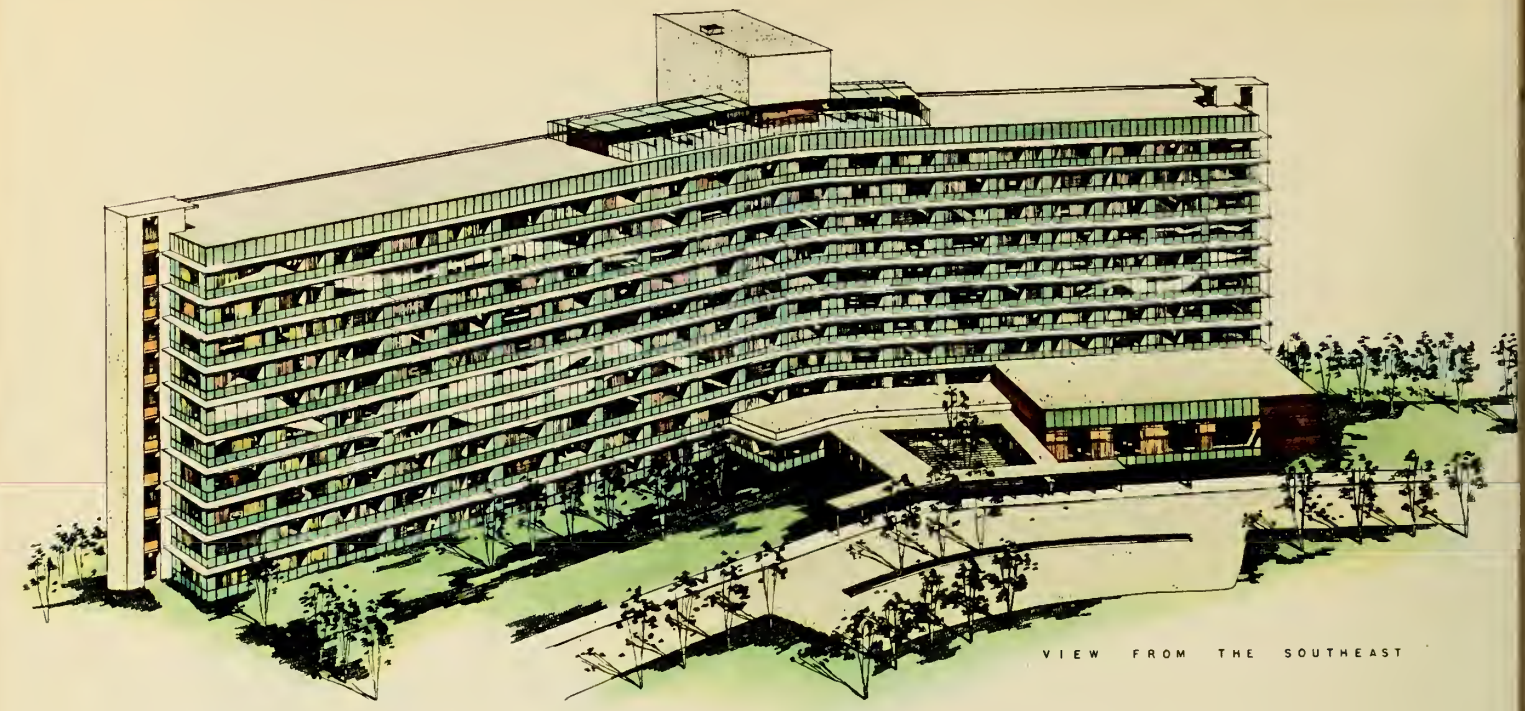
IT IS YOUR PART and duty to see that he be taught, as soon as he shall be able to learn, the meaning and purpose of this holy Sacrament..."

Baptism of infants, one of the Church's most significant rituals, has been practiced by Christians since earliest days. Methodists have always believed in it—stressing, however, that vows are not taken by the unknowing infant but by parents who promise to rear him in the Christian way of life. Later, when one joins the Church either as a youth or adult, he himself takes an equally solemn vow of membership.

On these pages, tiny Jeffrey Lewis Nance is being baptized with water from what is perhaps the oldest baptismal font in the U.S. His parents, Mr. and Mrs. Richard Nance, take the vows before the Rev. John D. Wolf, pastor of St. Paul's Methodist Church, South Bend, Indiana.

The marble font, presented to the church by the late J. M. Studebaker, South Bend industrialist, was made by Roman artisans—some 800 years ago!

*One detail of the elaborately carved font, one of the most ancient in America, shows John baptizing Jesus in the River Jordan. The marble probably was quarried from the ruins of ancient Rome.*

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- A Chapel will always be open for private meditation and for services. The 40-bed infirmary, staffed by nurses night and day, with a staff physician, will have full facilities for caring for the member's physical needs and will occupy the entire north wing of the third floor.
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Rogue Valley Manor, Dept. A, offices in the First Methodist Church, Medford, Oregon

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—John Wesley (1703-1791)

WHEN A VISITOR to Nashville tried to direct a cabbie to Methodism's Board of Evangelism, the driver said: "You don't have to tell me where it is. That's where I go to get the man who always talks about my soul."

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When we read **Blake Clark**'s fine article, *Here Comes the Library!* (page 18), it occurred to us that the first American to say that may have worn a coonskin cap. To many a frontiersman, the circuit rider and his saddlebag of books must have been as welcome as the bookmobile today. In England, John Wesley traveled more than 225,000 miles, mostly on horseback, and took books wherever he went. For more than 200 years, Methodists have been writing, printing, and selling books.

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**About our cover:** If you ever lazed in a tree house on a summery day, as we did so long ago and far away, there's no need for us to elaborate on **David Corson**'s photograph. We believe this picture, which helps introtroduce *'I Would Still Plant My Apple Tree'* (pages 35-42), is worth the proverbial 1,000 words. Maybe more!
—YOUR EDITORS

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*Change of Address:* Five weeks' advance notice is required. Send old and new address and mailing label from current issue to the BUSINESS OFFICE.

Second-class postage for TOGETHER has been paid at Chicago, Ill., and at additional mailing offices.

## In this issue:

For of Such Is the Kingdom . . . 1
What Prayer Means to Me — Harry Denman 11
My 40 Days and Nights With the Algerian Rebels — Lester E. Griffith, Jr. 12
Algeria: Where Crescent Meets Cross . . . 15
Unusual Methodists . . . 16
Here Comes the Library! . . . Blake Clark 18
The Red Wagon . . . Leon Ware 21
Should Churches Sell Things? (Midmonth Powwow) — *Millicent Tralle and Robert W. Lind* 23
The Meharry Story . . (Pictorial) George Daniels 26
Let's Not Rush the Youngsters . Sally B. Winchester 29
The Sunday I Forgot My Glasses — Frances F. Allen 31
Maybe You Should Preach — Harold A. Bosley 32
'I Would Still Plant My Apple Tree' (Color Pictorial) 35
You Can Bypass Wit's End . . . G. S. Nichols 43
3-D Doodles — William H. Holaday 57
In Hiawatha Land: A Cabin in 10 Days . (Pictorial) 62
News of the World Parish . . . 9, 65
A Bit of Old Japan in Spokane (Color Pictorial) 74

### SPECIAL FEATURES AND DEPARTMENTS

*Letters* . . . 4
*Wicked Flea* . . . 34
*Spiritual Efficiency* . . 44
*Teens Together* . . . 45
*Looks at Movies* 46
*Light Unto My Path* 47
*Looks at Books* 49
*Browsing in Fiction* 56
*Your Faith and Church* 59
*Small Fry* 60
*Methodist Almanack* 68
*Photo Credits* 72

**Together**, *the Midmonth Magazine for Methodist Families*, established in 1826 as Christian Advocate, is published at:

**740 N. RUSH ST., CHICAGO 11, ILL.**

APRIL, 1959 VOL. 3, NO. 4

TOGETHER is an official monthly organ of The Methodist Church, published on the 15th of the month preceding month-of-issue by the Methodist Publishing House. Because of freedom of expression given authors, opinions do not necessarily reflect concurrence by The Methodist Church.

*Editor:* Leland D. Case • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* Helen Johnson, Charles E. Munson, H. B. Teeter • *Editorial Assistants:* Else Bjornstad *(research)*, Judy Johnson *(production)*, Frances Zehr *(news)* • *Contributing Editors:* Newman S. Cryer, Jr., T. Otto Nall, Ray L. Smith, Myrtle R. Walgreen • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher

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# Letters

### Why 'Big Christianity'?

ROBERT A. HARMS
*Union Theological Seminary*
*New York City*

For the life of me, I couldn't figure out what W. M. Kiplinger's *A Sharp Look Ahead 25 Years* [January, 1959, page 12] was doing in TOGETHER. But since it did appear, I will extract one of Mr. Kiplinger's statements for examination. It is this: "Churches are making notable growth both in membership and in physical plants."

In his view, they will continue to grow because Americans are secretly religious. Granting the author's ability in foresight, I think "big Christianity" could be a danger as well as a boon. It need not be so, but we must recognize that popular religion carries with it the temptation to dilute the faith.

### Bishop Ward's Last Words

PAUL P. WIANT
*Saint Paris, Ohio*

In TOGETHER I note the passing of Bishop Ralph A. Ward [February, 1959, page 68]. No mention was made of his extraordinary career as a missionary and secretary or of the high drama of his last illness, when on his deathbed he ordained three Chinese young men. His last conscious words were to these men: "Go, preach the Gospel."

### Photographers, Take a Bow!

KATHRYN WINSLOW
*Hinsdale, Ill.*

*Methodism's Stake in the Newest State* [January, 1959, page 35] is by far the most impressive feature on Alaska I have seen. The photographs reproduced marvelously. They also tell a story, which makes them much more interesting. I am sure that every reader, like me, will reread the copy several times.

*We especially appreciate Mrs. Winslow's compliment—for she, herself, is an authority on Alaska and a well-known writer.*—EDS.

### Alaska: 'Area of Concern'

W. VERNON MIDDLETON, *Gen. Sec.*
*Division of National Missions*
*Philadelphia, Pa.*

When TOGETHER came to our office and to our home we were more than delighted with the color feature, *Methodism's Stake in the Newest State.* I have heard a number of comments about the article, all commendatory. Please accept our sincere appreciation for presenting so ably part of the work of our Division.

I believe that our Methodist people look forward to the arrival of TOGETHER, and articles such as this increase the area of concern for our total Methodist task around the world.

### From Grateful Parents . . .

FRANK H. LANDERS
*Louisville, Ky.*

Our son, Jay, was one of the children chosen to have crayon drawings published in TOGETHER [*With Grateful Hearts*, November, 1958, page 34]. What a wonderful experience this has been for all of us!

Jay has received cards and letters from Indiana, Iowa, Pennsylvania, Korea, and New Zealand. These people just wrote to him out of the goodness of their hearts.

From all of them we have learned something and we feel humble to think people would take the time to write.

Our thanks to all and to TOGETHER!

### Want a Polish Pen Pal?

JOLANTA KUCZMA
*Bytom, Pl. Sikorskiego 4/6*
*Poland*

I write you from Poland. I am a little girl 6 years old, my Christian name is Jolanta. I can't write and speak English because I am Pole. My Dedy helped me to write this letter.

My Dedy recived TOGETHER first time

*Jolanta: She has an impolite brother.*

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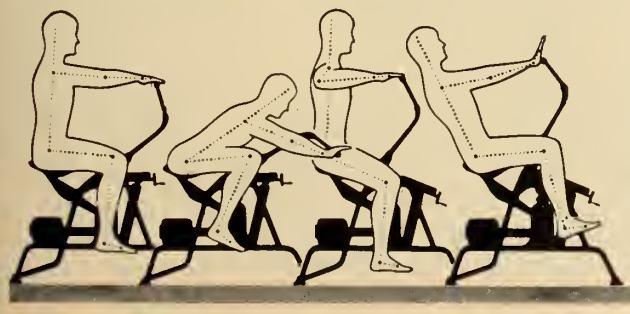

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and I liked it very much because there are drawings like mine [*With Grateful Hearts*]. I draw in my copybook quite a lot. I found there verious toys and dolls. I like play dolls, but my younger brother, who is 3 years old is very mischievous and breaks my toys. Write me please whether your brothers are so impolite as mine?

I go to Sunday school every Sunday and lern there very nice stories and poems about Jezus Christ who love the children. I would be very glad if someone of American children will write.

*We were about to list winsome Jolanta (that is her first name) in* Pen Pals *on page 58 when it occurred to us that you readers might like to see her letter just as she wrote it. Her "Dedy" who helped her is a Methodist pastor.*—Eds.

### Child Artists Pleased Her

MRS. JOHN G. WILLOME, JR.
*Junction City, Kans.*

I was amazed in *Letters* [January, 1959, page 6] to read that Mrs. Enoch B. Larson is complaining because you devoted 10 pages to children's drawings. Maybe it is because I am a mother of three sons, but I thought those drawings inspiring. Jesus taught humility and gratefulness. These drawings made me realize how mercenary our adult world must appear to children.

I teach first grade in Sunday school and used these drawings as a part of our Thanksgiving lesson. The children enjoyed them; we thank you for publishing them.

### Is There a Doctor on the Plane?

MRS. NORMAN DOCK
*Bethel, Maine*

Regarding the serving of cocktails aloft, discussed in *Drinking on Airlines?* [December, 1958, page 26] the answer seems obvious. The airline president doesn't want it; the pilots don't want it; the stewardesses don't want it. They neglected to add that many travelers don't want it, either!

Aside from all moral or nuisance aspects, there seems to be a side not mentioned at all:

If any person cannot abstain from alcoholic beverages for the duration of any flight he is rapidly on his way to becoming a habitual and should see his doctor for treatment!

### They Don't Give—but They Get!

DALE J. WILLIAMS, *Pastor*
*Denison, Iowa*

Our official board has decided that beginning March 1 this church will send Together to all our resident families instead of the contributing list which has been in effect the last 18 months. This will mean an additional 100, and possibly more, names which will be added to our current list of 222 families.

*A church subscribing for family units that contribute is eligible for the special All Family Plan subscription rate ($2). Denison has gone the second mile—sending* Together *to members who do not contribute. That's good old Wesleyan outreach, Pastor Williams!*—Eds.

### Correction on Ed Beck

JERALD HUNTSINGER
*Egg Harbor City, N.J.*

I have just received word from Asbury Theological Seminary that Ed Beck is enrolled in that seminary. In my last interview with Mr. Beck, May 10, 1958, he stated that he was planning to attend the Candler School of Theology at Emory University. I even saw the letter of admission he had received from the dean.

This is embarrassing to me as the author, and more so to Together. I am sorry my information about Mr. Beck, as stated in *Lesson for the Living* [January, 1959, page 11], turned out to be wrong.

### See No Evil, Read None!

M. ELIZABETH SHINN
*Aldan, Pa.*

May I register a protest against two features that detract from Together's effectiveness as a Christian voice? One is *Looks at Movies*. Even to mention a film which is Adult (—) is without any useful purpose. That kind of doubtful entertainment has dangers for the followers of Christ.

In the second place, I am deeply offended at the sort of fiction in which Bishop Kennedy browses [*Browsing in Fiction*]. The mere fact that a book is mentioned in their church publication encourages many people to read it.

### Out of Place in *Together?*

JOHN DYSTANT, *retired Pastor*
*Highland Park, Mich.*

I was sorry to read the controversial discussion, *What of the 'Right to Work' Laws?* I do not think a subject like that has any place in a family magazine like Together.

### He Stands With Victor Reuther

REUBEN YARBROUGH, *Rec. Sec.*
*International Assn. of Machinists*
*Port Arthur, Tex.*

I note with great interest the *Powwow, What of the 'Right to Work' Laws?* [January, 1959, page 28]. Many persons here would not believe that Victor or Walter Reuther is a member of any church. Victor describes the case against the "Right to Work" Laws well, in simple words which the average person

# "Because I tossed and turned all night, my doctor started me on Postum"

"**You know how** it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't seem to settle down. Began to get me down, I'll tell you.

"Finally, I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum, told me Postum was 100% coffee-free—couldn't keep anyone awake.

"So, I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too—and so will your family."

*Postum is 100% coffee-free*

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Sprinkle in.....**2 packages Fleischmann's Active Dry Yeast**

Stir until dissolved.

Add.....**2 cups biscuit mix**
**1 cup milk**
**1 egg**

Beat with rotary beater until smooth.

Bake pancakes on a hot, lightly greased griddle. Turn only once when bubbles appear and edges become dry. Serve with margarine or butter and syrup. Makes about 12 4-inch pancakes.

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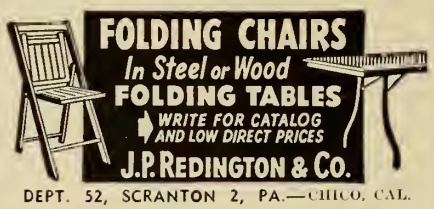

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can understand. This law which the NAM is trying to put over takes away all the rights of the employee and gives them to the employer.

### 'Power Corrupts' Unless—

PAUL BRINKMAN, JR.
*Portland, Oreg.*

*What of the 'Right to Work' Laws?* which V. G. Reuther opposes and C. D. Johnston defends, leads me to say that partisan feeling is so deep that it is almost impossible to get an objective picture. The arguments used by either proponent could be reversed—e.g., when Mr. Johnston points out some of the violence employed by the unions, we must not forget similar violence was used by management and ownership.

The big point is that "power corrupts," whether wielded by labor or management, and that unless the Christian standards of justice and love are recognized, little chance of preventing corruption is possible. Love and justice should come before group loyalty.

### Why Kansas Voted 'Yes'; No. 1

VIRGIL E. EVANS
*Elizabethtown, Ky.*

I was interested in *What of the 'Right to Work' Laws?* I believe that a good discussion is what is needed in many issues.

At the beginning a statement is made that five states rejected these laws in November, but Kansas voted "yes." There should be no mystery as to why. The five states that voted "no" have a big labor vote. Kansas is largely agricultural.

There are some union officials who are crooked and want no restrictions. However, I can't see much merit in Clement Johnston's argument. The U.S. Chamber of Commerce, along with the NAM, has seldom been known to have labor's best interests at heart. I would hate to see what the lot of the workingman would be if every state had a so-called "right to work" law on its books.

### Why Kansas Voted 'Yes'; No. 2

ROBERT D. LOVE
*Wichita, Kans.*

Your *What of the 'Right to Work' Laws?* should have been done in October, before the election. Victor Reuther was willing to come to Kansas and speak against the laws. He didn't come, because Methodist laymen were alerted in this area and turned down his offer. We felt, as Kansans, we could make up our own minds without his help.

Kansas passed "right to work" laws because the people understood the issue. Not one other state spent enough time in education. The union bosses, after all, had the most to lose without compulsory union membership.

# Together / NEWSLETTER

TRAFCO LEADERS DIE IN PLANE CRASH. Among 65 killed in the recent crash of a New York-bound airliner were the Rev. Royer H. Woodburn, the Rev. William A. Meadows, and the Rev. W. Carlisle Walton, Jr., of Methodism's Television, Radio, and Film Commission. It was the greatest tragedy to strike a general agency of the church in years.

CHRISTIAN EDUCATION CHALLENGED. Half the world's youth are being indoctrinated with Marxist atheism. Moslems and Buddhists are wooing millions of others. Result: the Christian world is being vigorously challenged in a struggle for the minds of men. So Dr. Hurst R. Anderson, American University president, recently warned Methodists from nine Southeastern states. Only increased support for church-related schools, he asserted, will meet the threat.

DRAFT RENEWAL MOVES AHEAD. Despite much opposition to renewal of the draft law when it expires June 30, the House of Representatives has voted, 381 to 20, to extend the act four years. Senate passage is regarded as a certainty. Opposing the bill, the Rev. Daniel E. Taylor, of the Methodist Board of World Peace, suggested more career inducements be offered to persuade enough men to volunteer or re-enlist to replace the 125,000 called up yearly under the draft.

NAMED TO HALL OF FAME. Laymen Frank E. Baker of Bryn Mawr, Pa., and W. Glover Giles of Louisville, Ky., have been named to the Methodist Hall of Fame in Philanthropy by the Board of Hospitals and Homes for outstanding contributions to the Board's work in their communities.

NEEDED: TWO DOCTORS. The Board of Missions has urgent need for a general practitioner and a surgeon to work for six months to a year in Methodist mission hospitals in Africa.

KEEP CHURCH AND STATE SEPARATED. So says Senator John Kennedy (D.-Mass.), a Roman Catholic and a leading prospect for the Democratic presidential nomination in 1960. In Look, he states his opposition to federal aid for any church or religious school and to appointment of a U.S. ambassador to the Vatican. "I believe as a senator," he says, "that the separation of church and state is fundamental to our American concept and heritage and should remain so."

(*More church news on page 65*)


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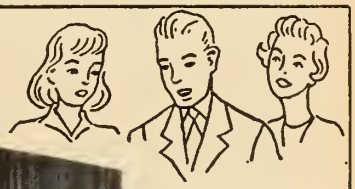

RALPH D. HEIM,

the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

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*George W. Crane, M.D., Ph.D.*

*Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.*

# A Psychologist's Views on Flowers at Funerals

*by Dr. George W. Crane*

One of the signs of advancing civilization is the reverential way in which people treat their dead. So read Carolyn's interesting remarks. Then see if you wish idealism stripped from the final graduation ceremony of your loved ones when they depart from this classroom called Earth. Don't be penny wise but pound foolish about flowers at funerals.

CASE T-307: Carolyn D., age 34, is a very attractive high school teacher. "Dr. Crane, one of my best students was killed in an auto wreck last week," she began. "Several of us teachers attended the funeral, for we felt very keenly the loss of this boy. He was such a promising student that we were very proud of him. But his father had insisted that nobody send flowers. And I never was so shocked in my life at the drabness of death without flowers. Up till then, I had thought flowers were an unnecessary expense for funerals.

"The whole funeral service was rather flat and despondent. And it wasn't because the clergyman didn't give a fitting talk. The lack of flowers let the audience down."

Flowers at Funerals—Many people in modern America have urged the omission of flowers from funerals, thinking to salvage such money for charity. But it is possible to destroy the idealism of a beautiful graduation ceremony by stripping it of the flowers that surround our final farewell.

Jesus recognized this same fact when He reproved His Apostles for scolding the woman who poured the costly ointment upon Christ. They argued that it was wasteful, saying the ointment could have been turned into cash and then given to the poor. "The poor ye have with you always," Jesus remonstrated, as He approved the woman's farewell gesture before Christ was crucified.

If flowers are NOT sent to the funeral, the sender seldom contributes any extra money to the poor, anyway.

Graduation Ceremony—Death is a graduation ceremony as we leave this classroom called Earth and go onward to a higher classroom in God's Cosmic School System. And graduations are supposed to be colorful affairs. When your daughter graduates from high school, you generally outfit her beautifully and see that she has a corsage.

You try to make her graduation as beautiful and happy an event as possible. Well, why not do the same when she leaves this earthly classroom?

The flowers are intended primarily for the living relatives, anyway. They indicate the love and affection of friends and neighbors. So they exert a positive psychological influence in buoying up the spirits of those who are in grief.

So don't strip flowers from funerals. If you wish to carry this "economy" argument to its coarse conclusion, then why not imitate Hitler and just bulldoze a trench and dump the dead carcasses therein?

Why have beautiful half caskets, flowers, subdued lights, music and an inspirational address at all? It is a false economy to destroy idealism to salvage the price of a few quarts of milk for tenement youngsters.

"Man does not live by bread alone," said Jesus.

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✠ *Personal Testimony*

*As general secretary of the Board of Evangelism, the author carries his dynamic appeal for faith to thousands each year.*

# What Prayer Means to Me

*By HARRY DENMAN*

PRAYER is my way of thanking God for his goodness, his mercy, and his love. What a blessed experience it is to praise him for creating me, for redeeming me, for filling me with himself!

That, in simplest terms, is what prayer means to me. But I also have more particular reasons for, and satisfactions from, prayer.

I pray because I need the strength of faith to forgive those who have sinned against me. Only after I have forgiven them can I pray for forgiveness of my own sins. And only when I have sincerely repented do I feel that I am no longer separated from God, but in fellowship with him.

Prayer enables me to have fellowship with others. It changes my attitude toward them. I used to criticize bishops, superintendents, and other officers of the church. Now that I pray for them daily, I love and defend them.

Some have laughed because I pray by name. I like to think that this method identifies persons whom God knows and I know. I pray daily for each bishop of The Methodist Church. I pray, too, for members of the many prayer groups which have extended to me the privilege of membership. I cannot meet face to face with them daily, so I take lists of their names and remember them in my prayers.

I pray also for many who are not aware that I do. Some live next door; others are thousands of miles away in remote parts of the world. My prayer is that God will give them my love and will care for them.

Through prayer I am able to have fellowship with scores of the world's rulers every day. Often I cannot agree with them, but I desire that they listen to the voice of God rather than the voices of political parties and of men. I have fellowship, too, with those who no longer live in the flesh. I ask God to care for them until Resurrection morning.

I pray for those who labor for God. The Methodist Church needs preachers, missionaries, other full-time workers. God will call them if I ask. But most of all—more than financial, numerical, and organizational influence—my church needs spiritual power. I pray for this.

My greatest joy in prayer comes when I intercede for those who request prayer for themselves or for others who are sick of soul, body, and mind. What a joy to know that our loving Father hears and answers every prayer with a yes, a no, or a wait!

Prayer is an agonizing experience, for it involves a willingness and a commitment to do God's will. It is not easy to give all of one's self to Christ. But I am ambitious for Christ to be on the throne of my life.

I ask you to pray for Harry Denman, a sinner who wants to be filled with the Holy Spirit, to be God's man, and a servant of the Lord Jesus Christ.

# My 40 Days and Nights

By LESTER E. GRIFFITH, Jr.

ON THE evening of August 18, 1958, just before sunset, I was nearing my home at Fort National in the Atlas Mountains area of north-central Algeria. After a long day of driving from Algiers, where I had placed our children in a summer church camp, I mechanically swung the car around the curves through a wooded gorge. Suddenly, armed men in uniform motioned me to stop. They were members of Algeria's "National Liberation Army."

Civilians stopped in this way, I knew, were generally killed on the spot or were never heard from again. Usually these victims were Frenchmen, or sometimes Moslems who, for one reason or another, were sought by the rebels. We Methodist missionaries were seldom molested. So I expected, as I pulled to a stop, to be allowed to continue on my way.

I was wrong. This commando group had orders to stop the first car that came along and take all occupants prisoner. Nor did they take time then to check my papers.

With my hands tied behind my back, I was led off by one of the soldiers. He urged me on with a submachine gun, repeating: "We are just in what we are doing. We carry out orders." He seemed as nervous as I was, so I merely said, "OK, Chief," and walked into the hills.

The other soldiers, who had stayed behind to clean out the car and burn it, soon joined us and checked my identification papers. But my hopes of being released were blasted when I was told: "You're going to see a lot. You will have to see our leader before you are released."

As I observed my captors more closely, my fear gave way to reassurance. These men were just like the men and boys I had worked and lived with for years. A bit later, when I'd had time for prayer and meditation, I became still calmer. I prayed the Lord to help me stay true, to do

*I was led off by one of the soldiers. He urged me on with a sub-machine gun, repeating: "We are just in what we are doing. We carry out orders."*

# With the Algerian Rebels

*Methodist missionary now in the United States*

his will. I asked to be given the strength, if I was to die, to die as a Christian should. I prayed for my wife and children, and I sought to set myself right with God.

In the five years I had served with The Methodist Church in Algeria I had become aware of conditions which in 1954 caught the Kabyles up in a nationalist rebellion against the French, who have ruled the land since 1830. The Kabyles, an amiable and intelligent people, are part of the larger grouping of Berber people who live in North Africa. They are Moslems, as are most Algerians.

As the country flamed with rebellion, The Methodist Church maintained neutrality. Our work was respected by both sides. Until now my family had not suffered.

That night, as we moved into the hills, I had no way of knowing that my predicament would soon be world news. I decided to make the best of the situation. Whenever the patrol passed villagers on the mountain paths, I greeted the people in their own language, which pleased both the villagers and the soldiers. I didn't resist my captors or make any attempt to escape. Instead, I repeated to myself the 23rd Psalm. Here, indeed, was "the valley of the shadow."

The patrol, fearing ambush, moved cautiously. Unaccustomed to walking over rugged ground in the dark, I stumbled and often fell.

Finally we arrived at a larger gathering of soldiers, many of whom were asleep. The night now was far spent and although my hands were still bound behind my back, I was soon sleeping, too. But not for long; the guards shook me awake and led me into a candlelit enclosure to meet their commanding officers. The head officer was neatly dressed, clean shaven, and wore a trimmed mustache. He greeted me with:

"Who are you?"

"An American missionary."

"It's too bad you don't wear robes like the White Fathers. [Catholic missionaries in Algeria wear white robes, hence the name.] Then you would not have been stopped."

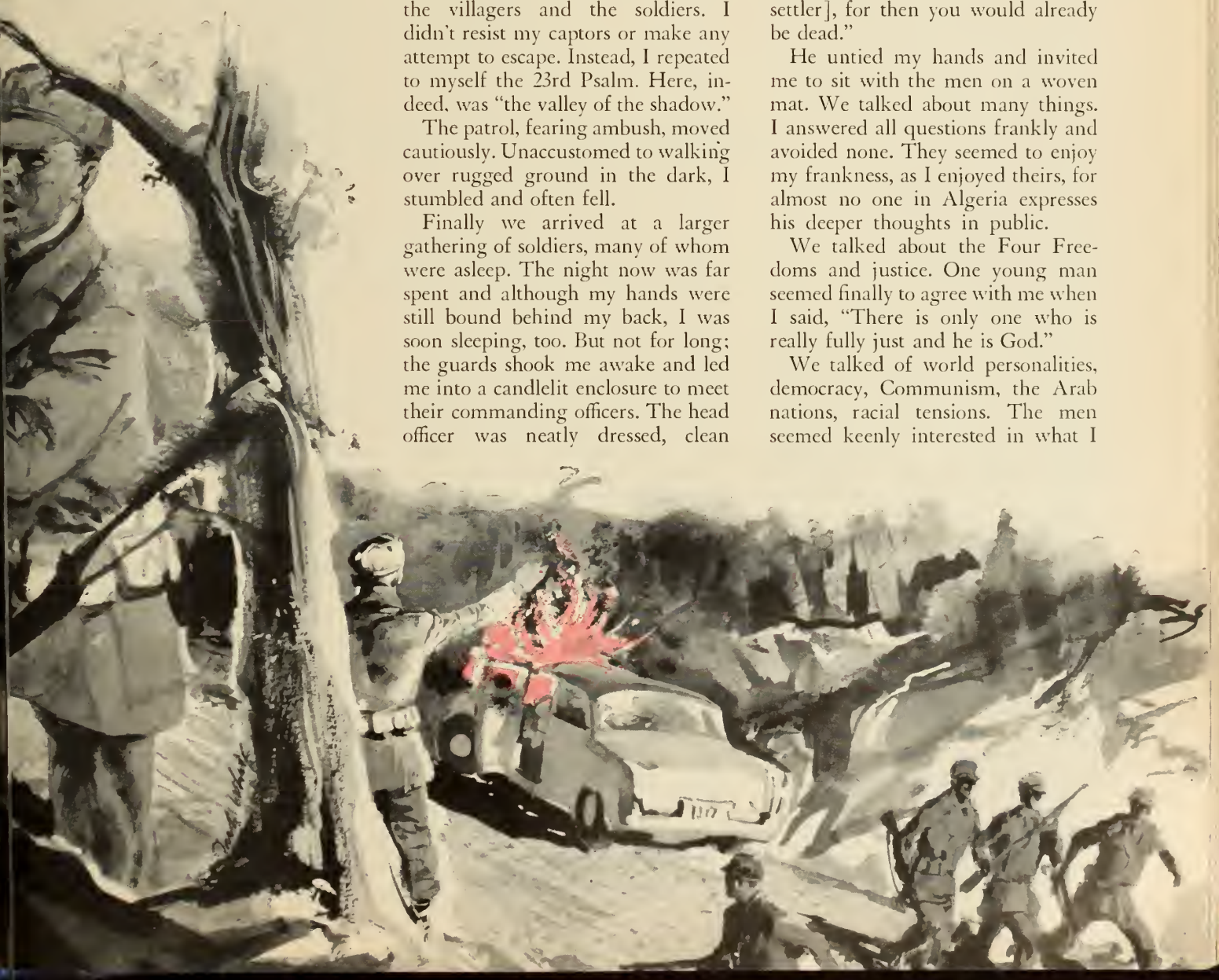
I explained that as Protestant missionaries we sought to share life totally with our people and therefore did not wear robes.

Then he said, "It is a good thing you aren't the son of a *colon* [French settler], for then you would already be dead."

He untied my hands and invited me to sit with the men on a woven mat. We talked about many things. I answered all questions frankly and avoided none. They seemed to enjoy my frankness, as I enjoyed theirs, for almost no one in Algeria expresses his deeper thoughts in public.

We talked about the Four Freedoms and justice. One young man seemed finally to agree with me when I said, "There is only one who is really fully just and he is God."

We talked of world personalities, democracy, Communism, the Arab nations, racial tensions. The men seemed keenly interested in what I



thought. I criticized them and their movement; they criticized me and the U.S. It was a real encounter.

The head officer said he thought I would be released after talking with the region's commanding officer, a Colonel Ammirouche. No prisoner could be released without proper military procedure; I had to see Colonel Ammirouche, the most famous rebel in the area. His command covers a large territory, which he inspects regularly—on foot. When would our paths cross? No one knew.

As I shared the daily lives of the soldiers, a certain affection developed between us. One soldier, shortly after I was captured, saved me from a fall that could have been fatal. The patrol was picking its way along a dark, treacherous mountain path. The soldier behind me was holding the end of the rope with which my hands were tied behind my back. Suddenly I lost my footing and tumbled down the steep mountainside. Quickly this rebel gripped the rope, brought all his strength to bear, and gradually broke my fall. He probably still has the scars of those rope burns.

Occasionally I was a source of amusement. One night, for instance, a scout out ahead of the patrol accidentally fired his gun. I was the first to hit the ground! My World War II training hadn't left me.

After several long marches, I got into condition. I learned how to walk silently, how best to climb or descend the rugged mountainsides. I made it a point not to complain if I could help it. The men soon were addressing me affectionately as "Monsieur Lester." Often we talked about our families and our work in civilian life. Many, I learned, were family men who had left responsible positions in civilian life and I made a conscious effort to understand them. This they seemed to appreciate.

After many nights, my captors brought me to an encampment where I was to stay. In the weeks that followed I became a part of camp life—so far as I know, the first American to have this experience.

On a typical day I was up as soon as I heard the first plane, always a dreaded sound. I went to a fixed spot in the woods where I prayed often each day. Then I washed, had coffee and unleavened bread. Around 9 A.M. I visited the wounded men and sang hymns and American ballads as they gathered around me. They liked hymns in their own language best.

I was given freedom to talk to anyone, to go anywhere in the area, and I often walked alone in the woods. I noticed a constant going and coming of men, supplies, and arms. On occasion, I met young men whom I had known through mission work.

At noon we ate a warm meal of a starchy food with vegetables, peppers, figs, olive oil, and meat. We sat in a circle, eating out of a common plate.

Afternoons varied. Sometimes I read, washed my clothes, bathed, or sat talking with the soldiers. Toward evening, a group of us which usually included a doctor, a teacher, and a lawyer, went to a rocky point where we talked. We discussed faiths, families, customs, laws, philosophy, government, political personalities, the Bible and the Koran, Mohammed and Jesus. It was apparent that these men were well educated and I was thankful for the background given me by the church and the Board of Missions.

All of us slept in a common bed on the ground, clothes on, between a rug and a large blanket. We shared our bed with a host of bedbugs and lice, but I usually slept well—except when an artillery or mortar shell whistled overhead.

As I shared life with my captors, I was impressed with their courage, discipline, and dedication. Whatever one might think about their rightness or wrongness, or the methods used in their struggle, no one can say that they lack courage. We read in our Bibles that "men ought always to pray" and "pray without ceasing." I was struck by the many soldiers who said their Moslem prayers—and I felt closer to those who prayed.

I will always remember two youths who had started their afternoon prayer in a small clearing. Suddenly French planes appeared. With grave expressions, these young rebels continued praying. Overhead, death circled. But to them, prayer came first.

Many soldiers respected me as "a man of God." At one point, when death seemed near, an officer asked, "Pastor, pray for us." And I did, willingly.

Those uncertain days were the finest period of Christian witnessing I ever experienced. I gave some of the officers a French translation of the Gospel of John, and I recall one who calmly read his copy as he lay under a huge rock taking refuge from heavy fire.

One night I had to walk 15 hours with a patrol, but the thought that each step was with the Lord and possibly took me closer to my family was a mooring for my spirit and mind. We were walking over rugged ground and several men didn't make it. I stayed up with the best, but once I almost gave up. It was daylight; aching all over, I slumped to the ground.

"Come on, Monsieur Lester, get up," someone called. "Take courage!"

"I don't care if 50 jets come over," I replied in exhaustion. "I can't get up. I'm not moving!" Yet by some miracle of power from beyond myself, I was soon on my feet and stumbling along again.

The next day I met Ammirouche. After several talks with him, I was ready to start out to freedom. As I left, I embraced the men, and they me. Not that we agreed in everything, but we had learned to respect each other. Then, on the evening of September 27—my birthday and the 40th day of my captivity—a rebel officer took me to a Catholic White Fathers' mission at the edge of a village. There I was released.

I spent the next day with the White Fathers. They proved most helpful and gracious. They were happy, as they said, that "for once the knock on our door was to share happiness and not problems or grief."

The next day, Sunday, I was escorted by the American consul to Algiers, where the North Africa Methodist Provisional Annual Conference was in closing session. My wife, Janice, was summoned by the consul, and he told her, "I have the best birthday present you ever saw!"

I stepped from his car and walked toward my wife. We broke into unashamed tears as others rushed from the building to share our reunion. My 40 days and nights a captive of the Algerian rebels—days and nights I shall never forget—were over. I was home.

*Lester Griffith baptizes Algerian converts at Fort National.*

# Algeria: Where Crescent Meets Cross

IT WAS JUST 51 years ago, in 1908, that the first Methodist missionaries began work in Algeria. A year earlier, delegates to the World Sunday School Convention in Rome had visited the land and discovered the need.

Despite hardships, shortages of money, war—and the fact that Christian missionaries succeed least in the Moslem countries—Methodists have been the only organized church centering its missionary activities on the needs of the indigenous Algerian population.

Among the first missionaries were two young Englishwomen, representing an independent missionary organization, who joined the Methodist Episcopal Church in 1908 and carried on the work under the direction of Bishop Joseph Crane Hartzell, "the Apostle of Africa." Other young European women were soon added to the staff, but it was not until 1922 that the first American missionaries arrived.

From the beginning, most of the work has been done through social-evangelistic centers, dispensaries, hostels, and homes for boys and girls. In recent years emphasis has been on literacy-literature projects. The five mission posts now maintained in Algeria are in the charge of men and women from both the Division of World Missions and the Woman's Division of Christian Service.

One of some 20 missionaries to Algeria is the Rev. Lester Griffith, Jr., whose story of captivity in the hands of rebels he tells on these pages.

In the northern section of the country, where most of our missionaries are stationed, there is a fertile coastline backdropped by rugged mountains. To the south, Algeria dwindles away into a vast desert. Twice as large as Washington, Oregon, and California combined, Algeria has been invaded in turn by the Romans, Vandals, Moslems, and French. French rule began in 1830.

Despite the discord now searing the nation, Christian influence in Algeria is growing. Recently, Algerian Methodists voted to proceed with plans for a new Christian center in the heart of Algiers. And waiting lists at the homes for children are growing longer. But the majority of Algeria's 10 million people are of the Moslem faith. The five Methodist churches have a combined membership of less than 600.

The future of Algeria and much of Africa now is hanging in the balance, with Communism an ever-growing threat. The big, unanswered question: Will that future belong to the crescent, the hammer and sickle—or the cross?

# Unusual Methodists

PHILANTHROPIST'S 'FIRST.' Methodist educators have inaugurated a new award—for the "most distinguished alumnus" of our church-related colleges. First recipient: Stanley S. Kresge, vice-chairman of the board of the 700-store Kresge chain. The award was given by the National Association of Methodist Schools and Colleges and the Commission on Christian Higher Education. Kresge gives his free hours to sports (he played football and baseball in college), his family (wife, three sons, and nine grandchildren), Albion College, his alma mater, as a trustee, and his church. He also enjoys tape recording and photography; is an official-board member and trustee of Detroit's Metropolitan Methodist Church, holds offices on church commissions—and, in his "spare time," travels. Since 1952, he has been president of the Kresge Foundation, which has contributed over $5 million to Methodist-related colleges. His faith is simple: "I believe the purpose of my life is to find God within my heart and mind, and to help my fellow men."

*HONORED: Stanley Kresge, "most distinguished alumnus."*

*ZOO WHO'S WHO: Cockatoo and curator, Miss Grace DaVall, swap bird's-eye views.*

PETS, PEOPLE, & PROBLEMS. Grace DaVall, Assistant Curator of Mammals and Birds in New York's Bronx Zoo, sees plenty of all three. She supervises the care and exhibition of over 2,000 birds and mammals, viewed by hundreds of thousands of visitors. The Children's Zoo also is in her keeping. And she is responsible for assorted diets, from horse meat to ant eggs, for her charges. But she loves her work. After graduating from high school, Miss DaVall was employed by the Methodist Book Concern three years, later joined the zoo's staff. Now a member of Bronx Memorial Methodist Church, she has in past years taught Sunday school, sung in the choir, and participated in a host of other assorted activities. What does she do for relaxation? She visits other zoos!

MOVIE MAN'S MISSION. He shuns publicity, yet J. Arthur Rank—miller, movie producer, Methodist—has become one of the world's best-known laymen. Across the globe, millions know his studio's productions. Less known is the fact that his motion-picture empire sprang from his quest for a first-rate church movie. Young Rank started out in his father's milling business. But in the 30s, while teaching a Methodist Sunday-school class, he decided he could get his point over better with a film. Investigating, he was disappointed in the quality of available movies. So, characteristically, he made his own. Then, when he couldn't get his films shown widely, he began to buy his own theaters. Within 10 years he had become the biggest force in British pictures, ruling a $150-million empire. Among his many important productions was *John Wesley*. Today Lord Rank (he was made a baron by Queen Elizabeth) is looking forward to the day when children, who long ago used to ask for Bible stories on Sunday evenings, will ask for Bible films. In this connection he is enthusiastically supplying hundreds of little churches all over England with Sunday films through his Family Film Services—and is personally supervising these programs in churches near his home. In his spare time, this six-footer relaxes on his Hampshire estate, where his favorite recreation is raising hunting dogs for the field sports he loves so well. How does he explain his success? In just a dozen words: "It is plain to me that I have been led by God."

*CAKE CUTTER: Britain's J. Arthur Rank—70 years a Methodist.*

*SUN SPOTTER: Harry Volkman puts weather in words.*

FORECAST: FAITH. When Harry Volkman steps before the KWTV television cameras to predict the happenings in the world of weather for the next 24 hours or so, TV viewers in the Oklahoma City area tune in by the thousands. This talented meteorologist makes weather understandable, whether tornadoes or sunny skies are on tap. He makes a point of explaining the "why" of weather, the use of equipment, and the methods of forecasting so that his viewers feel they're on the inside track with the forces of nature. Early in his career Mr. Volkman won a popularity poll in his station. Proud of being a Methodist, he often tells video viewers about an exceptional sermon or some work of his church. In addition, he has won a wide audience as a hymn singer on KWTV variety programs. "Mr. Weather" is president of the board of trustees of the Village Methodist Church in an Oklahoma City suburb, sings in the choir, teaches a Sunday-school class, is engaged in an assortment of church-related activities. God and weather, this layman believes, are closely united. His biggest hope: That someday God's weather laws will be discovered—and put to use for the benefit of man.

*Americans in out-of-the-way places have* **special** *reason to celebrate National Library Week April 12-18.*

# Here Comes the Library!

*By BLAKE CLARK*

SON, where is your library?" a visitor asked a boy in a Midwest country village. "You missed it, sir," the youngster said. "It just went around the corner."

Every Monday morning some 1,000 bookmobiles, libraries on wheels, each carrying 1,500 to 3,000 volumes, fan out across the U.S., taking fun and philosophy, fiction and fact, self-help and inspiration to people in isolated areas far from a public library. They roll past Montana wheat fields and Louisiana cane, the snow-capped peaks of Colorado and white-steepled churches of New England, to keep their rendezvous with weather-beaten, gnarled-fingered farmers, busy housewives, boys and girls in blue jeans, and groups of kindergartners eager for a story hour.

Bookmobiling is reaching high speed because of the Library Services Act, passed three years ago to provide federal aid in getting more books to people in rural counties of less than 10,000 population.

The need is tremendous. Twenty-seven million Americans have no local book-lending service. Fifty-three million others have only inadequate library facilities. Throughout the entire country there are towns, small cities, and even medium-sized cities without any publicly distributed books at all. Of the 3,000-odd counties in the U.S., 404 do not have a single lending library within their borders. New and improved library service penetrating these literary deserts reached some 11 million persons in 800-odd counties in the last two years. Counties in little-known corners remote from busy towns and cities now are full of stories of young and old who have broadened their horizons with the excitement and understanding that come from good new books.

Stocked from a central library in the area, these traveling branch libraries make scheduled stops at schools, post offices, country stores, and crossroads, changing the route each day for three or four weeks. Readers pour in at each stop, return books to the driver, browse along the shelves—slanted to keep their cargo from slipping or bouncing off—and check out their choices with the librarian seated at a little desk in the rear. The mobilibrary stays half an hour to a couple of hours, depending upon the demand, and dispenses 500 to 1,500 books a day.

Volumes taken in from one person are frequently let out again at the same stop to someone else. This practice makes for a new community of interest. "Now we talk about books," remarked one countrywoman, "instead of each other."

No limit exists on the number of books a person may take out unless the supply is limited. One Virginia housewife kept increasing the number she borrowed until the librarian became curious. The housewife, it turned out, was taking books by bicycle to homes inaccessible to the bookwagon. At another station, a dairy farmer delivered books on his milk route, handed out others at Grange meetings, and even filled requests for fellow churchgoers before and after Sunday services. And in one New Hampshire village, a family of 12 signs in and out some 125 volumes when the library on wheels calls every eight weeks.

Reading clubs are forming at the crossroads. Some bookmobile stops are at homes where a local chairman checks out 10 to 15 books, then acts as librarian and distributes them to members who read them and meet to discuss them. New England bookmobiles regularly supply small-town groups with the intellectual fare for their Great Books studies. A farmer's wife in the South read Arnold Toynbee's one-volume *A Study of History*. On the bookwagon's next trip, she asked for the unabridged, six-volume set.

People who have never enjoyed the privilege of a public library really appreciate having the world of books for the asking. A Southern farmer was delighted to learn he could borrow Douglas Southall Freeman's *Robert E. Lee*. He had never expected to be able to read it, for he "had heard it cost $20." And a nine-year-old peered inside the bookmobile and remarked to the librarian, "I sure hope you don't go out of business, 'cause I couldn't never buy this many books myself."

One of the bookmobile librarian's first tasks is to explain that the books are not for sale but can be enjoyed for nothing. When a couple who lived deep in the Lower Arkansas Valley stepped into the first bookmobile to serve them and realized that the use of these beautiful new books was theirs for the asking, the wife cried, "John! John! We're rich!"

*Rural Kentuckians eagerly greet the bookmobile. In the last five years the Blue Grass State has developed the largest fleet of these rolling libraries in the United States.*

Individual choices are unpredictable. A dainty little five-year-old girl was shown several beautiful picture books. The little browser carefully put them back and with a most solemn air looked at the librarian and said, "But I want a murder book."

"I want a big book about everything," a fifth-grader politely requested of the Butte County, California, bookmobile librarian. An adult patron who overheard the child added good-humoredly, "If you have two of those, I'll take one also." What the little girl really wanted was the large *Golden Book of Science.*

Countless questions keep the librarian busy with the encyclopedia and reference books. A small boy in a New Hampshire village came in swinging the hide of a squirrel he'd shot and asked, "Got a book on how to make a fur hat?" Another asked, "What do you feed a baby bat?" The bat was clinging to his T-shirt when he made the request.

A youngster in search of a book on snakes was asked if he'd take one on rocks as a substitute. "No," he said, "not unless it's got snakes under the rocks."

All kinds of citizens come seeking self-help. Clergymen glean thoughts for their sermons from inspirational works and Sunday-school teachers find special classroom aids. Mechanics take manuals on car repair. Mothers study Dr. Spock. Intriguing titles on the do-it-yourself shelf stir resourceful woodsmen and country folk to improve their homes. A Rockcastle County Kentuckian borrowed *How to Design and Install Plumbing* and got a friend to help him put the fixtures in his newly built house. When he returned the book, he reported that everything worked just fine. An ingenious teacher and schoolboys followed directions in *The Wise Home Electrical Handyman* and wired their two-room schoolhouse so well that it passed inspection by men of the Rural Electrification Authority. *How to Clean Everything* and *How to Paint and Wallpaper* circulate like best sellers.

Librarians enjoy seeing the actual results of their work. An amateur astronomer in Thomasville, Ala., asked the bookmobile librarian to find a book that would help him construct a telescope. She got just the one he needed through the regional library, which borrowed it from the University of Alabama. Another librarian borrowed the theological books needed by a Methodist minister for a course he was taking at Birmingham-Southern College.

Many such research projects are carried out by the lonely scholars in the woods and faraway places. Since the bookmobile borrows from the local library, which in turn calls on state and university shelves and, if necessary, the Library of Congress, an isolated reader can have the resources of the nation's libraries delivered almost to his doorstep. During one week last December, a slow month in libraries, one New England bookmobile filled orders on such a wide variety of subjects as die and toolmaking, the commercial manufacture of pretzels, pictures and descriptions of materials used by jugglers (for a toy manufacturer), building a wharf, and early Greek music.

Two boys at Schroon Lake Central High School in New York got help from the bookmobile in making exhibits for their three-county science fair. Lewis Haberly, 13, won first prize in the biology division with a microscope and animal skeletons which he made. Arthur Schoenstadt won a week's cruise abroad a Navy ship for his cross-section model of a rocket. Both boys wrote their bookmobile librarian, thanking her for supplementing the school library with special books they needed for their projects.

Who benefits most from the bookmobile is hard to tell. A young wife and mother who came to the hills of Kentucky as a GI bride thanked the bookmobile librarian for helping her become adjusted to her completely different—and difficult—way of life. In her strange surroundings, with no friends or relatives, she felt lost. Since the bookmobile started coming three years ago, she has averaged reading a book a day, many

of them on the history of the states, particularly Kentucky. "They've helped me understand why you are as proud of your country as I have always been of mine. I don't feel like a stranger any more," she said.

Kentuckians have done an outstanding job with bookmobiles. Horrified that the state stood 47th in availability of all library services—47 of the 120 counties had no public libraries and 31 had only hopelessly inferior ones—a group of civic-minded residents led by Harry W. Schacter, a Louisville department-store executive, organized the Kentucky Bookmobile Project.

During an intensive 18-month campaign, they raised $300,000 from corporations and individuals, collected and culled 600,000 books, arranged for counties to hire drivers and maintain the trucks, and persuaded the legislature to appropriate $200,000 a year for the program.

That was in 1954. During the first year 84 bookmobiles distributed more than 2.5 million books in areas where hardly a soul had been a book reader before. By the end of 1957 a total of nearly 10 million books had been circulated and the percentage of rural people who were without public-literary service of any kind had dropped from 80 to 10 per cent.

Sponsors of the bookmobiles felt they had an extra dividend when they learned that some children were teaching their parents to read. A woman driver said to a girl checking out a juvenile selection, "Sarah, you can read a much harder book than that." "Yes'm," the child replied. "But this one's for Pappy—it's all the harder he can read yet."

Life on a traveling bookstall is not the usual routine to which most librarians are trained. The bookmobile workers have to be alert for flat tires, breakdowns, dog bites, and brooks in which to wash their hands. Four women librarians on the two bookmobiles operating out of Sioux Falls, S. Dak., do all their own driving. December temperatures were down to 14 below zero, but they never missed a day.

They love their work because it is needed and appreciated. Their fingers and feet may be cold, but satisfying readers' hunger for books gives them a warm glow inside. "When you take off on a lonely road where there are a few houses and you know you may have car trouble before you get back, you wonder if it's really worthwhile," says a Southern librarian. "But when you reach your destination and children and old folks run out with books in their hands to greet you, and you know they are eager for more to read, it makes you feel good. A book on a shelf is a drab object, but in the hands of an eager, bright-eyed child who has never owned one, it is a thrill to see."

The people in the hills and hollows take the little literary wagons to their hearts—and show their devotion by giving them names. "Bouncing Betsy" has been stuck in the mud and had to be pulled out of irrigation ditches, gone through whipping sandstorms and heavy snow in the eastern plains of New Mexico. "Teakettle" consistently boils over on the steep grades of Antelope Valley, California. Librarians in Hawaii called their beautiful new bookwagon "Holoholo akamai," Hawaiian for "traveling knowledge." A fourth-grade youngster in Westhampton, Mass., named the one there when, on his first inspection tour of the new, white vehicle, he looked around and said, "It's the Moby Dickmobile."

These gay little libraries on wheels are more than cheerful distributors of a wide variety of good books; they are educational ladders which more and more people are climbing to a better life.

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## getting along Together

Three children were debating whether they dared take candy mints to church to eat during the service.

"Mother wouldn't let us," Terry warned.

"Then put them in my pocket," the smallest volunteered. "She thinks I'm too little to know better."

—Rex Campbell, *Cainsville, Mo.*

Shortly after a family that had escaped from East Germany moved into our town, the parents began displaying the American flag every Sunday. They explained it was to show they appreciated living in a country where they could worship as they pleased.

Now, on almost any Sunday, flags fly from any number of homes in our neighborhood honoring one of our greatest freedoms—the freedom to worship.

—Mrs. Evelyn Witter, *Milan, Ill.*

I was about 12 when a seamstress taught me a profound lesson. I had made a couple cotton dresses and resolved to make a Sunday-go-to-meeting gown.

The silk crepe gave me so much trouble that I finally was convinced I had ruined the dress—and burst into tears. Mother called in Mrs. Jones, hoping she could salvage the dress.

Mrs. Jones compared my work with the pattern. "Why, there's nothing wrong here," she assured me. "No matter what you make there comes a time when it looks a mess. But if you have a good pattern and follow it exactly, everything comes out right. The important thing is, don't become discouraged and quit."

Her words, good advice when sewing, have proved invaluable for everyday living.

—Pandora Lee, *Hutchinson, Minn.*

A church-school superintendent who felt her scholars, young and old, needed a "spiritual spring tonic" hit upon a novel idea. Ushers distributed capsules, guaranteed to "lift the spirits and give new courage to the tired and defeated."

At first everyone was puzzled. But as each opened his capsule he found a typewritten passage from the Bible. Strangely enough, many got the right scripture to meet some particular need.

—Eileen Daly, *Racine, Wis.*

*Faith, not logic, wins the argument for*

# The RED Wagon

*By LEON WARE*

WAITING for the rustling to subside, Janice Long gazed out over the shining faces that were turned in her direction. She wondered by what mystic sense these children always seemed to know the import of a special assemblage.

Whether it was good news or bad, they invariably reflected their preknowledge in the manner in which they gathered: chattering and laughing if what she had to tell them was good; sober and whispering if it was bad. They knew today, all right; they were downright noisy.

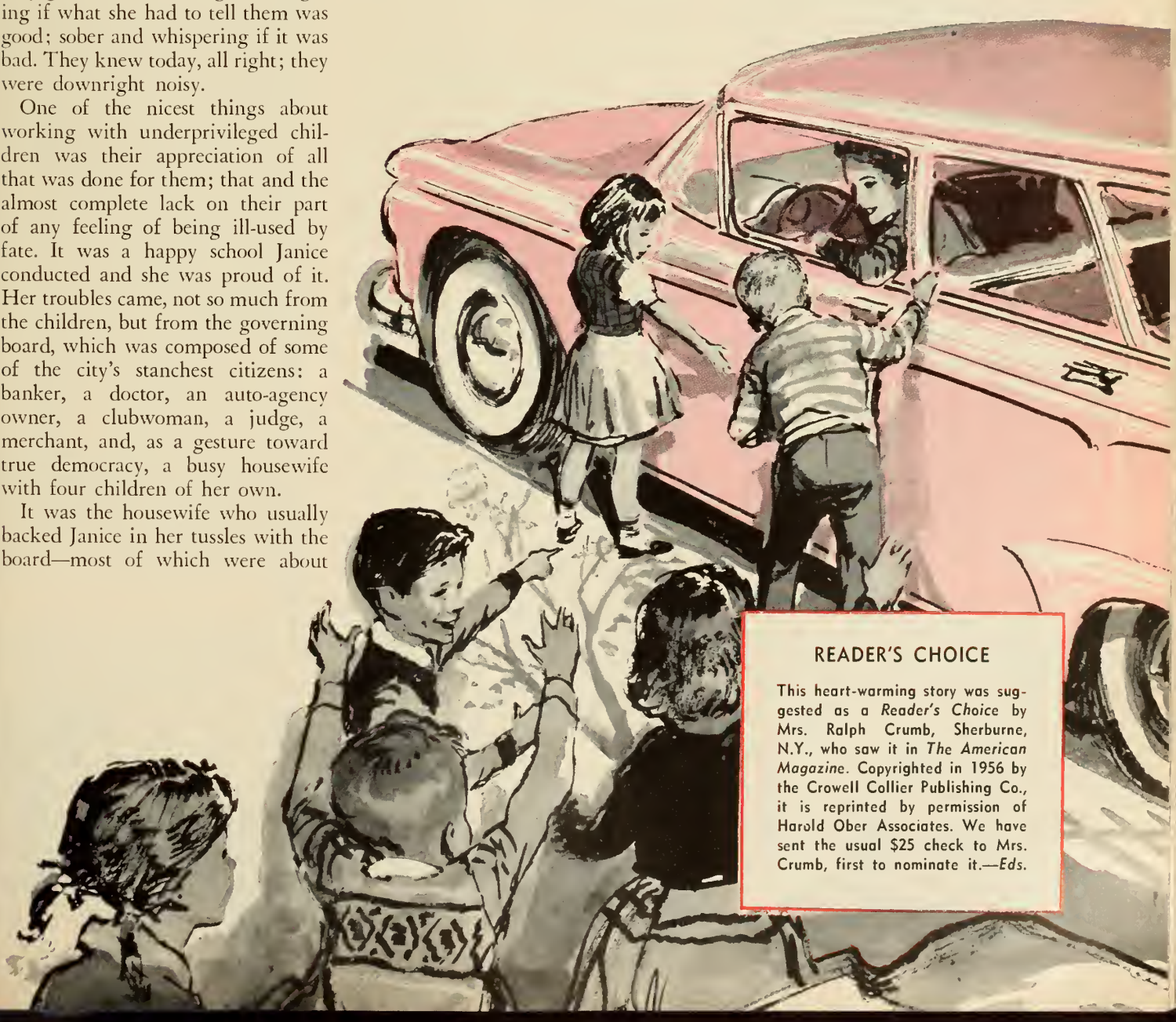
One of the nicest things about working with underprivileged children was their appreciation of all that was done for them; that and the almost complete lack on their part of any feeling of being ill-used by fate. It was a happy school Janice conducted and she was proud of it. Her troubles came, not so much from the children, but from the governing board, which was composed of some of the city's stanchest citizens: a banker, a doctor, an auto-agency owner, a clubwoman, a judge, a merchant, and, as a gesture toward true democracy, a busy housewife with four children of her own.

It was the housewife who usually backed Janice in her tussles with the board—most of which were about money and the "sensible" use of it. But there wouldn't be any squabble about this: The check Janice held in her hand was the full price of a brand-new station wagon, a gift donated for this sole purpose. The board would have to approve, of course, but that was the point: They'd *have* to.

The children were quiet now, waiting.

"I wanted you all here," Janice

*They gathered around so quickly Janice didn't have time to open the door. She sat there behind the wheel, listening to their happiness.*



**READER'S CHOICE**

This heart-warming story was suggested as a *Reader's Choice* by Mrs. Ralph Crumb, Sherburne, N.Y., who saw it in *The American Magazine*. Copyrighted in 1956 by the Crowell Collier Publishing Co., it is reprinted by permission of Harold Ober Associates. We have sent the usual $25 check to Mrs. Crumb, first to nominate it.—*Eds.*

said, "because something very special has happened. You know how badly we need a new station wagon——" The children laughed. Five of them and Elly Scribner, one of Janice's assistants, who'd been driving them to the concert, had had to take a bus home when the old car stalled completely. "Well, a wonderful person who doesn't want his name mentioned has given us this check to pay for a new one!"

She held the check up and waggled it noisily. The children shouted and clapped and laughed in their delight.

"So, after the board meets this afternoon, I'm going to pick out the car. Now, since it's for you, I thought maybe you'd like to select the color. What shall it be?"

THERE wasn't any doubt about their preference. There may have been a few dissenting voices, but they were lost in the chorus which shouted: "Red!"

"I guess we don't even need to vote," Janice said. "Red it shall be, and we'll get it just as soon as we possibly can."

A slender boy with a bushy shock of blond hair stood up. "Please, Miss Long—will it have our name on it?"

"It most certainly will, Whitney. In gold. Is that all right?"

It was, indeed. The children went off to their classes and therapy work and Janice went back to her office.

Elly Scribner came in, beaming. "Noisy, weren't they?"

Janice smiled. "They certainly seemed of one mind. How do you account for it?"

Elly shook her head. "I was wondering about that. Perhaps because of that trip to the fire station last month. They were terribly excited about it, you remember."

"That must be it. Odd, isn't it, that it should affect them so?" Janice smoothed out the check and laughed. "This is one board meeting that can't help but be fun. . . ."

She'd never learn, Janice thought later, during the board meeting. It had all seemed so cut and dried—a check for a specific gift. All it needed was the OK of the board members, but the OK was snagged on the objections of Mason Arnold, the automobile man. He leaned back in his chair, affable, smooth talking, gently chiding Janice.

"It's rather ridiculous, under the circumstances," he was saying. "I can give you a brand-new, last-year's model—almost identical to this year's—at a $200 saving. It's green, of course, but $200, Miss Long, can be better used somewhere else."

She tried to keep her feelings from showing in her voice. "It does seem to me, Mr. Arnold," Janice said as quietly as she could, "that this is a rather specific gift. A new station wagon. I think the donor meant exactly that: a new model. And, besides, the children have selected the color."

Mr. Arnold cleared his throat. "Weren't you going a little far there, Miss Long? After all, the function of the board——"

There was a long, uncomfortable moment and Janice knew she had gone too far.

"It seemed such a little thing," she went on quickly, smiling at Mr. Arnold. "A choice of color—surely the children could have that."

But Mr. Arnold wasn't to be so easily placated. "That's not only ridiculous, but absurd. What difference does the color make?"

Janice wet her lips. "It's a matter of keeping faith with the children."

"For $200!"

"Mr. Arnold," little Mrs. Horton, the housewife, leaned forward. Her hat was slightly askew and she looked as if she'd just had time to dress and get to the meeting, but she was there, and at the note in her voice Janice felt a surge of relief and affection that almost amounted to love.

"Keeping faith with the children is more important than anything else," Mrs. Horton said. "The color is a little thing—to us, perhaps. But these are handicapped children, denied the wonderful freedom that your children and my children have. Mr. Arnold, I was never more sure of Miss Long's excellence in this position than I am right now: You have to keep faith with children, Mr. Arnold.

"This is a matter of faith; it doesn't have to be based on logic, or business or custom. It's what the children want. And it's what the children are going to have, Mr. Arnold—if we have to go to another dealer and I make up the difference."

Mrs. Horton sat back, her face flushed. "I—I didn't mean to talk so much."

Judge McGaan chuckled. "That's what you're here for, Mrs. Horton. I vote 'red.' How about it?"

Janice hardly heard the chorus of assents. She met Mrs. Horton's shy smile and felt her heart filled to overflowing, and then had to turn her head toward the window while she swallowed quickly.

"It's O.K. with me," Mason Arnold was saying hastily. "Just seemed like we could—Oh well, I can get it in a couple of days. We'll have a little presentation ceremony and——"

"Don't really need that," Judge McGaan said dryly. He looked at Janice with a twinkle in his wise old eyes. "Suppose Miss Long just picks it up, drives it out, and honks the horn?"

They came hurrying out of the school, almost before the horn's echo had subsided, and gathered around so quickly Janice didn't have time to open the door. She sat there behind the wheel, imprisoned, listening to their happiness. There'd be a thousand hand marks on the gleaming paint, but it was their car.

Towheaded Whitney explored the lettering on the front door with his fingers. "Our name's here——"

"Certainly it is," Janice said. Her voice was tight.

"What's it say?" a little girl asked eagerly.

"Come here, Peg," Janice told her.

THE little girl stepped up and Janice reached out of the window, took the soft, tiny fingers and placed them on the lettering, moving them along, reading the words aloud:

"Sunset Valley School for the Blind."

The tiny girl lifted her head, her dark, blank eyes wide with delight. "Does it really?"

"It most certainly does."

"And is it red, Miss Long?"

It was Whitney who answered for her. His sensitive fingers were moving lovingly over the sleek front fender. "Of course it's red, Peggy. Isn't that what we ordered?"

Janice bit her lip deeply, catching her breath. *"Oh please,"* she murmured, *"let everyone keep faith with them, always."*

# Should Churches Sell Things?

## YES Working is worship,

*says homemaker Millicent Tralle*

IT'S ALL VERY FINE to say that churches shouldn't sell things, but if my church ever gets so rich that it doesn't need my help in fund raising, it just won't seem like my church!

As a minister's daughter, my earliest recollections revolve around helping serve at church suppers and strawberry festivals. I learned to sew —to make clothing for the needy as well as pretties for myself—before I was 12. My first romance began at a box social over my fried chicken and chocolate cake, for which the boy had wildly bid a dollar.

I've sung in the choir, taught in church school, and worked on church staffs, but working with others to raise money for my church has always been my most satisfying Christian experience. Maybe that's because my childhood taught me how badly a church needs money.

We women know that while a budget, if it's stretched, may cover necessities, luxuries often must be earned through special projects. We take it for granted that if a church needs a new parsonage, another local mission, more theological scholarships, a better organ, or whatever, its members probably will have to work for them.

Since we women are doers, with a real need to be needed, we take these projects as a special opportunity to be of service to our Lord. In working together, and thus getting to know each other better, we are also brought closer to each other and to our church.

In the fall of 1958 the WSCS at Trinity Methodist Church in my home town of El Paso, Tex., raised some $1,700 for local use from its Country Store. Women began meeting as early as June to sew for this undertaking. And, as the president, Mrs. Joseph F. Irvin, reported:

"Because of this project we met, got acquainted with, and brought into WSCS membership women who had never before worked for the church. It deepened our spirit of fellowship to an almost miraculous degree."

The $1,700 has not yet been allocated, but probably it will buy some "luxury" for the church. In 1957, funds the WSCS earned bought an additional piano for the sanctuary.

The WSCS also holds an annual smörgasbord, for which it buys the meat; circles supply the vegetables, salads, and desserts. Smörgasbord profits last year bought new equipment for the church kitchen.

While circle members make individual pledges for missions, the circles themselves earn additional money by selling baked goods, Christmas cards, and "white elephants" at their meetings. Proceeds go to the Salvation Army, Goodwill Industries, El Paso's Rescue Mission, Family Welfare, and Methodism's Lydia Patterson Institute in El Paso, which trains Latin-American boys and girls as ministers and church workers. Christian social-relations secretary Mrs. J. V. Harris says the circles gave over $300 in cash and merchandise to Houchen Settlement House at Thanksgiving. They also send money and clothing to their deaconess student at Scarritt College.

Trinity is a big church, with over 4,000 members. Its pastor, Dr. Don E. Schooler, says its budget allows over 20 per cent for world missions and charities—but he stresses that its usefulness is enlarged immeasurably by the women's efforts. They, in turn, are strengthened spiritually.

In St. Johnsbury, Vt., the WSCS

of Grace Methodist Church wanted to do something that would help people in the community while earning funds to carry on the group's work. With true Yankee appreciation for swapping, members decided on an exchange shop. Customers from half a dozen surrounding towns trade items here on the basis of points, and the shop makes its profit from service charges. The week before Christmas the shop netted $120 for the group.

The Rev. Frederick G. Hinett, pastor, says, "The whole church has benefited from the project because there is a new awareness of what can be accomplished by co-operation."

Working to raise money is giving of oneself by doing. It is far more positive worship than sitting passively in a pew during the service. This is as true for men and children as it is for women. Watch the youngsters' faces as they proudly carry in the covered dishes entrusted to their care, or listen to the men boast as they slap on the last coat of paint in a church-improvement project!

Mrs. Lem T. Green, vice-president of the WSCS at El Paso's Fort Boulevard Methodist Church, puts it this way: "If The Methodist Church should ever ban our fund-raising projects, it would be like taking the giving out of Christmas and sending each other checks!"

This group, in a church of 940 members, raised approximately $500 from a turkey dinner and bazaar last November. Mrs. Paul W. Welch, Jr., president, said women came and worked who had never worked for the church before.

In common with other church groups, these WSCS women at Fort Boulevard have found that while the money for improvements is nice to have on hand, the increased fellowship is by far the biggest benefit from their projects. One eighth of the church budget goes to world service, Lydia Patterson Institute, McMurry College at Abilene, Tex., and other activities, but even this amount doesn't cover all of the church's need to give. This is probably true of most churches throughout the country. And, therefore, the extra funds raised from "selling things" are usually needed.

There is another necessity that must be considered, too. This is the urgent need of people whose children have grown up, or whose careers are behind them, who think they have nobody who needs them. These people with empty hands and hearts need a church that needs them. Any church that spurns their services is a cold church; I want no part of it.

My work on church staffs makes me the first to admit that many churches today are big business. But churches can't be run on impersonal methods. They must be organized and efficient; they must have a budget—but they must never forget that a church is big business plus. When I stood at the altar to become a member, I was asked:

"Will you be loyal to The Methodist Church, and uphold it by your attendance, your prayers, your gifts, and your service?"

Attendance sometimes must be irregular. But all of us can pray and all of us can, in some way, serve. I pray that my church will always need my services to help raise money for the advancement of its work.

We need each other, my church and I, and in service we are jointly blessed.

# NO

THOUSANDS of church organizations are out ringing doorbells—to sell gadgets. From greeting cards to spices, from souvenir plates to dish scrapers, they're making peddlers out of members. The question is: Is this right? To me it's all wrong.

We're all familiar with the sales pitch. It goes something like this:

"Good afternoon, Mrs. Doe. Our group is selling (you name it) and using the profits to help a mission in Africa. You can use this handy item; we all can. The profit goes to church work—and you pay no more than you would at the store. So, without spending anything extra, you will be helping support our church's program."

Even when you say it quickly, this doesn't ring true to me. Sometimes, of course, the wrong lies in the attitude more than in the action itself. Let me illustrate:

Dinners and other social events are of importance in the total religious life of any church. Even if my church had more money than it could spend, it would still need these affairs. The evil creeps in when we begin to rely on such functions to provide a major portion of the finances for group projects.

It would be foolish to deny that some good is accomplished through money-raising dinners or the sale of sundry items. It is a good thing to send young people to summer camps,

# Don't let gadgets obscure God,

*warns Montana minister Robert W. Lind*

to provide scholarships, to buy necessary equipment. It is good, too, for a pastor to receive his full salary each month and it is important to contribute to missions.

However, commercialism within the church has insidious side effects. I strongly believe that when these are considered, commercialism represents a net loss for any church. We Methodists tend generally to look with disfavor upon what we have called the sectarian "store-front church." I wonder what emotions the Lord has as he views a "church-front store."

One important argument against letting churches sell things is that there are reliable merchants in our communities trying to earn their living by selling these same articles. Many are Methodists. Is it right for a church to drain off part of the retailer's trade while asking him to give his money to support the church?

The volume of such church business is not great enough to pose a real threat to the grocer, druggist, or notions dealer, but there is a moral problem at the core of it. The merchants keep their complaints to themselves, but I feel they have cause to cry out. I wish they would. They represent the institutions in our society designed to provide such niceties and necessities. This is not a church's function.

Christ's great commandment was not, "Go ye into all the world to sell candy and vanilla." No! It was—— What was it? Have we forgotten? Did we ever know? If it is the grocer's business to sell extracts, then what is a church's business?

It is a church's business to make God real to people so that, by faith in him, their lives may gain new heights of joy, new depths of meaning, and new breadths of experience. To accomplish this, a church must proclaim its message with the authority born of respect. Until people feel that the Church is of God, and speaks for God, they will not allow its message to change their lives.

For generations, the Church has played the role of the mendicant in our social structure. Because the people who belong to it—and who once vowed to uphold it and support it by their prayers, their attendance, their gifts, and their service—have not come through with adequate funds, the faithful have sought other avenues of support.

It seems more proper that the Church and its affairs should be financed by those who believe in it and love it. Mrs. Doe's contribution to missions is appreciated—but the gadget she bought has obscured God from her view.

We respect and patronize the barber who gives a good haircut, the lumberman who sells good materials, the druggist who fills prescriptions with professional skill. Our churches must seek respect by fulfilling their proper function with dignity and devotion. But so long as churches resort to catchpenny methods of finance, they will not gain this respect. We all know that the person who comes asking for a handout is not given the privilege of telling the household how to manage its affairs.

What great things might be accomplished if all the salesmen for Christ would lay aside their merchandise sample kits and take up their kits of religious experience—and then devote as much time, effort, and love to selling people on God as they now spend in selling gadgets!

I can visualize throngs of people overflowing our churches. I see them pouring out great sums of money into the work of the Church, not because they bought an item from the Church but because the Church gave them a glimpse of God, a grasp of the Kingdom.

And I see the organization of the Church with swelled attendance because they have a new spiritual zeal. They meet, not to discuss means of raising money, but to study, pray, and serve. When they knock on a door, they do not have their hand out, palm upward, to receive coins. Instead, their arms are outstretched to enfold those they meet with the promise of Christian fellowship and the love of God.

*Now husband and wife teams, as well as single medical students, are helping to write . . .*

# The Meharry Story

*Dr. George and Nurse Barbara Sampson, a new husband-wife medical team: Ahead, a lifetime of service to their fellow men.*

*By GEORGE DANIELS*

MORE THAN 100 YEARS AGO, 16-year-old Samuel Meharry was driving his ox team and wagon—overloaded with salt—home through the dark Kentucky woods when suddenly the wagon broke down. Stranded, the boy hiked through the night-shrouded forest until, in the distance, he spied a flickering light. As he drew nearer, he saw a husky Negro freedman standing in the doorway of a log cabin, holding a beckoning lantern.

The Negro gave the boy food and lodging for the night. Then, next morning, he repaired the wagon, gave him food for his journey, and sent him on his way.

Twoscore years passed. The scene shifted to Nashville, Tennessee. Samuel Meharry was approached for a contribution to establish the first medical school for Negroes. Still fresh in the memory of Meharry, son of an Irish Methodist father and a Presbyterian mother, was the onetime slave who had befriended him in the Kentucky hills. "I never forgot that man," Samuel Meharry said. "I promised myself I would help him someday." So Meharry and his four brothers contributed $20,000, half of their life savings, toward the new Negro school.

The next year, 1876, on a hill in northwest Nashville, Meharry Medical School was founded under Methodist sponsorship by a few dedicated white physicians and a handful of philanthropic citizens.

Ever since, Meharry—smaller and poorer than most jam-packed medical colleges—has been operating on a

*Graduated in June, Dr. Sampson interns at Meharry's 240-bed Hubbard Hospital where he is gaining varied experience. Here he treats a nine-year-old girl, so badly burned while playing in a neighbor's yard that three delicate skin-grafting operations were required to heal her.*

budget that would force schools of lesser purpose to close their doors. But with gumption and life-giving financial drives, Meharry in 83 years has:

Graduated over 50 per cent of all U.S. Negro physicians and dentists.

Grown to a 14-acre, $7-million center with schools of medicine, dentistry, and nursing.

Pioneered the use of radioactive gold in treatment of cancer and leukemia.

Much of this work has been made possible through the support of The Methodist Church, the Rockefeller and Rosenwald Foundations, and such interested individuals as George Eastman. Since 1917, the Rockefeller Foundation has contributed close to $10 million, and in the last four years the Ford Foundation has given $1.3 million.

Still facilities are limited. Today Meharry is one of only two Negro medical schools in the U.S. (The other is Howard University in Washington, D.C.) In its three schools (medicine, dentistry, nursing) combined, Meharry can accommodate only 500 or so students. It can graduate only 65 physicians, 36 dentists, and 30 nurses at one time, leaving little room for new students.

At the same time, increased costs are whittling away its $2-million budget. No wonder Negro physicians are still scarce. There are only 6,000 or so in the U.S.—and of these, 3,000 are Meharry alumni. As compared to the national average of one white physician to every 730 white persons, there is only one Negro physician to every 3,800 Negroes.

Nevertheless, Meharry is setting a phenomenal pace in research—a program spurred by the college's fifth president (and first Negro head) Dr. Harold Dent West, 54, noted biochemist who joined the staff in 1927.

Last year Meharry had 41 research grants valued close

*After daily classes and duties that often run into evening, Dr. Sampson attends college's famed Hale-McMillan lecture series, inaugurated in 1948 in honor of two onetime Meharry professors. When studies are completed, Dr. Sampson may return to Baltimore to practice.*

*Emergency room handles 20,000 cases each year. In '57, Hubbard residents and interns performed 1,748 operations.*

*Nurse Barbara Sampson, specializing in child care, feeds one of the 1,236 babies delivered at Hubbard in a typical year.*

to $500,000. In the last eight years, 76 original papers on isotopes have been published from the Meharry Cancer Research Laboratories, directed by German-born Dr. Paul F. Hahn. He is the first person in America authorized to use radioactive gold in treating leukemia and cancer.

Knowledge, insight, and dedication—these are the keys to Meharry's record of service. They are the lodestars, too, of her alumni, now practicing in 41 states and 18 foreign countries. Many have risen to key positions in the world. Dr. Joseph Togba, class of '44—to cite only one example—was president of the World Health Organization in 1954. Similarly, a large percentage of Meharry's faculty are fellows and diplomates of national or international specialty colleges and boards. Some, too, have contributed chapters to standard textbooks in pediatrics and medical physics.

The true test of a medical college is not the census of her students and faculty, or the size of her buildings; it's the kind of men and women it turns out. On these pages, TOGETHER takes pleasure in introducing a typical student couple from Meharry—George and Barbara Sampson.

George is pursuing his medical career as an intern; Barbara is a registered nurse. Husband and wife alike, in common with scores of their fellow students, are centering their lives on the creed Meharry has followed for nearly a century:

"Dedication to God through service to man."

*The Sampsons, typical of many Meharry couples, married as sophomores. Barbara has special free-hour hobby: cooking.*

# Let's Not Rush the Youngsters

*By SALLY BURKE WINCHESTER*

A FEW YEARS AGO I read an article about teenage marriages. These 16 and 17-year-old newlyweds insisted they weren't too young to marry; in their eyes, they had been grown up for six or seven years. Dressing as adults, making their own decisions, participating in a social life that had all the pressure—and more—of adults' had combined to give them their false feeling of maturity.

At the time, my oldest child was five, so my interest in the problem was only casual. I remember, though, that I discussed the article with my sister, whose son and daughter were at an age where it applied. But now my son is 11 and my husband and I face the problem of how fast to let him "grow up."

Even before he turned 11, he was invited to seven dances in six months. And youngsters, we have found, begin going to the semi-formal social events at ten, nine, or even eight! In our family we reached this decision:

*Youngsters begin going to semi-formal parties early. To them this social life is serious.*

We didn't let him go to these parties, though each was harmless in itself. And we don't plan to let his three younger sisters begin their social life that early, either. I admit little girls look charming in their party dresses, even though their lipstick may be inexpertly applied. They look like children playing "dress up" —and this is exactly what they are. The trouble is, they don't know it. To them, their social life is deadly serious.

YOU catch an echo of my concern when you read *Teens Together* in this magazine each month. There was, for example, the boy who wrote [May, 1958, page 45]:

"My girl and I have gone steady for 18 months. Both of us are 14. She is the only girl I ever dated. Now she is interested in another boy and has asked me if I'd be willing to break up. Must I agree? What will happen to me?" Or, again [October, 1958, page 44]:

"I'm a boy of 14. I'm going steady for the first time. My girl and I realized we were in love just two weeks ago. What bothers us most is that it will be so long before we can marry. She is 13 but looks older. I'm big and strong. I'm not afraid to work. Do you know of any place . . . where a boy of my age can earn enough money to support a wife?"

To each troubled boy, Dr. Richmond Barbour gave sound advice—in both cases, essentially, to wait. But it's disturbing to realize how deadly earnest these children are about these problems, which are adult in scope. Our first impulse as parents is to laugh off such problems as being merely puppy love. But can we continue to treat them so lightly in the face of the increasing number of teen-age marriages? Some authorities tell us that half of all girls in this country are married by the time they're 20; boys are little more than two years older. To me, these are frightening figures.

Statistics also show that the teen-age marriage is the least stable. One reason is that usually the most impulsive, least responsible youngsters rush into these early marriages. But the biggest reason is that marriage simply isn't child's play.

Childhood used to be a time when there was room for dreaming, for dolls, for storybooks. How has it happened that children have begun playing an adult role before they are even teen-agers? Is it a result of the faster tempo of life? Can we blame World War II, the atom bomb, the space race, comic books, TV, the schools, the churches, the parents?

The answer to all of them is a big "Yes." Today's world is confusing and demanding—and it's hard to stay a child in it. Knowledge literally floats through the air, thanks to television and radio. It jumps out at us from newspapers and magazines. Improved teaching methods and the incredible pace of scientific progress make the scope of our children's knowledge vastly greater than our own. But along with this wealth of knowledge is an equally vast store of misinformation that the child absorbs just as readily. How is he to know the difference? It's up to his parents to tell him.

It is as instinctive for a youngster to ape the mannerisms and attitudes of his favorite adult—an older brother or sister, or a movie or TV star—as it is for him to breathe. But if his parents and other adults start treating him like the adult he's imitating, he accepts himself in those terms and demands the rights and privileges of an adult. What he doesn't bargain for are the burdens of adulthood, but they come right along with the privileges. Soon he finds himself in a bewildering half-adult role where he must make decisions he is not equipped to make.

There are also parents who push their children into this pseudo-sophisticated role before the youngsters are ready. Others allow their children to be pushed by social pressures. I think it's especially hard in a small town, such as the one in which we live, to take a stand opposed to your friends' opinions. But my husband and I believe we have the responsibility and the right to decide what is best for our children.

We worry about young people allowed to assume the privileges of adults before they are in their teens. What will they do for new experiences, new excitement, new thrills when they are 15 or 16? Will they be jaded and restless by 20? Will they find contentment or boredom in finally becoming adults? For that matter, will this early false maturity prevent some from ever growing into emotionally stable adults?

I wonder if our snowballing rate of juvenile delinquency doesn't stem, at least in part, from the boredom of teen-agers who feel that they have experienced all the legal pleasures and now must turn to crime as the only new world left to conquer; if those who flout the law for kicks may not have run out of "things to do."

The standard community approach to delinquency seems to be to step up the program of children's activities. Some need these activities, particularly youngsters who don't have the love, understanding, and interest of their families at home.

I believe, however, that if a youngster of 10 or 11 who has a family that loves him is away from home five evenings a week—practicing with the school band, attending a Boy Scout meeting, at a basketball game, or even at a Sunday-school party—he is away from home too much. He may be involved in worth-while activities, and I have no quarrel with the organizations that make them available, but his social life is too active. Such a child doesn't have enough time to be a child—and his parents should call a halt.

Won't active boys and girls get bored if they must stay at home while their friends are busy being social butterflies? Probably—and it's a real challenge to parents to encourage enough interest in games, hobbies, and family activities to prevent this. If we want our children to grow up to be happy, family-centered adults, we have to recognize that their childhood must contain a healthy amount of stay-at-home activities.

I KNOW that forbidding my children to do things their friends do, and go places their friends go, is no guarantee that they will turn out to be sensible young people who act in the Christian manner in which their father and I have tried to train them. But after much prayer for guidance, and thought for their welfare, I feel that I will know I have done my best only if I have tried to protect their childhood.

I want them to be children as long as possible—so they can enjoy being young when they become teen-agers.

*Never have I seen more sharply than on*

# The Sunday I Forgot My Glasses

**By FRANCES FOWLER ALLEN**

I SETTLED myself in the pew, opened the church bulletin, fished in my purse for my glasses. My fingers found, and rejected, car keys, compact, collection envelopes. My reading glasses were at home!

Well, I shrugged, I could get along without reading; the service was familiar. Small difference if one voice were missing. This one hour without being able to read certainly wouldn't kill me!

So began one of my most unforgetable hours. Someday I may forget my glasses again . . . on purpose.

Usually before choir and minister enter I read the bulletin. Today there could be none of that. I just sat and let the light from the stained-glass windows, the deep tones from the organ, wash peace over me. I had entered taut with worry and hurry. Now I relaxed.

Then I remembered three lines of fine print at the top of the bulletin —print which was a blur today. It suggested that before the service we pray for the minister, choir, and other worshipers. Suppose, today, I tried?

My next-door neighbor, Grandma, was settling in a pew down the aisle. Recently her daughter had come home, bringing two small children. Grandma's husband was retired; she needed to take things easy. Grandma had fretted to me, over the back fence, that the extra work tired her, that furnishings she'd expected to last a lifetime were wearing out under the impact of the new generation. Now she let herself heavily into her pew.

"Come to me, all who labor and are heavy laden, and I will give you rest." Silently I repeated the promise for her.

A young bride and groom sat to my left—crew-cut husband, wife whose dark, glossy hair gleamed under her honeymoon hat. When they held the hymnbook, their fingers intertwined. I remembered that tingle of clasped fingers! It was easy to pray for that first thrill to be transmuted into power for the long way ahead.

That fine, upright old man who sat at the end of a front pew was the last of his family. Year by year he had lost those who once filled that pew from end to end; two sons by war, his other children by removal to distant places. Just last month his wife of 50 years had died. Still, he lifted his finely chiseled face to the altar with the same gentle courtesy as when his cup was running over. If it were not impertinence, I prayed for him.

My attention was distracted delightfully by a bobbing head which just topped a high-backed pew. A two-year-old girl had scrambled up on the seat, was gazing in pure wonder at the glowing windows and Gothic arches.

Her head was backflung, one little starfish hand grasped her father's coat collar for balance. Golden light from the robe of the Good Shepherd in the east window lay like a blessing on her hair.

"When I saw you . . . there, so little and so frail, within the great stone house . . . methought I saw the whole Church with you in it, lying in the hollow of God's hand." So had Brother Edwin said of another fair child in Sigrid Undset's *Kristin Lavransdatter*. His words formed my prayer.

The organ surged into the first hymn; I just listened. What a grand hymn it was!

Now the *Gloria*. That I could join with all my heart. The prayer which followed I knew but without printed prompting from the prayer book I murmured it hesitantly, a fraction of a phrase behind. We concluded with the Lord's Prayer, and I found myself whispering its phrases, not to miss the great *vox humana* of the whole praying church.

Often, during the Scripture lesson, I read the announcements for the week. After all, the Scripture was so familiar! Today, listening, I heard new meanings in old sentences. I had always paid close attention to the sermon, frequently jotting down a memorable passage. Today, unable to write, I listened with both ears. It was a rewarding experience.

*God of Our Fathers,* the closing hymn, was familiar; once more I could be part of the singing church. Then from the rear the great, swelling words of the benediction:

"The Lord bless thee and keep thee . . ."

That sums it up, I thought, as I rounded the building to head home. And then, as I passed the open windows of the Sunday school, I heard treble tones from the children singing:

*Open my eyes, that I may see,*
*Glimpses of truth Thou hast for me . . .*

Truly, today my eyes had been opened. I saw deeper without my glasses.

## Theologue's Day: Long, hard, busy.

WHEN he entered college, Robert C. Mezoff wanted to be a radio-TV announcer. But it wasn't to be; instead, God called him to preach. Today, this 25-year-old scholar is a student at Boston University's School of Theology (*Marsh Chapel, above*) and pastor of the Rockport, Massachusetts, Methodist Church.

Like most students in Methodism's 10 theological seminaries he leads a busy life: at home, with his wife, Elaine Marie, and year-old David; at school, where he studies for a bachelor of sacred theology degree, and in church, where he ministers to the spiritual needs of a 165-member church. He finds life exciting—and is typical of the able young men preparing for the ministry.

***If you feel humbly and deeply called of God, and believe in Christ,***

# Maybe You

SHOULD I be a preacher?" that question comes to the minds of many of our finest young people. A quick, easy answer would be, "If you are called of God to preach, do it. If not, by all means do something else." But this answer is neither fair to other vocations nor does it do justice to the ministry.

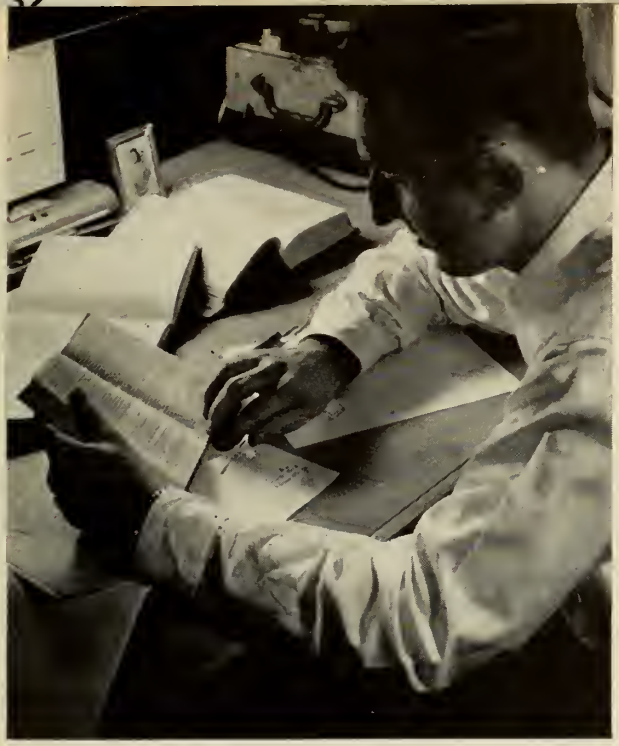
Men are called of God into all serious work. Why he calls some into farming, some into medicine, and some into the ministry or other professions, only he knows. A mystery hovers over the moment and the experience of, not so much choosing a vocation, as being chosen by one. I object to the special mist of piety which is sometimes thrown around the call to preach. While I feel humbly and deeply called of God to preach, I know many devoted doctors, lawyers, and teachers who feel as deeply called of God to the work they do, and I welcome the sense of spiritual fellowship which this mutual call brings.

Unfortunately, there is nothing infallible about this experience of being called to preach. Entirely apart from lame jokes about mistaken decisions, the simple fact is that some men will not fit into the life and work of the ministry and should be discouraged from entering it; others already in it are making havoc of themselves and the work, and should be encouraged to leave it.

I am all for the ministerial recruitment program now on in all churches, provided it is kept close to the actual ground over which the candidates must walk once they are in the ministry. I want as many men as possible to choose the ministry, but with as much honesty and as few illusions as possible. Accepting then, as I gladly do, the mysterious call to preach which brings men to the question, "Should I go into the ministry?" I raise two basic questions which need to be thought through:

First: Do you believe in the purpose of the Church, namely, to preach Jesus Christ to this generation, to confront our contemporaries with the will of God as we find it in Jesus Christ as the way of salvation? Are you acquainted with the basic convictions of the Christian faith and do you accept them, at least in principle? Do you think them important enough to spend your life understanding, interpreting, and nurturing them in the lives of others?

Second: Do you realize that you are asking for the right to work at the central problems confronting men and society in these unbelievably difficult days? The spiritual problems of mankind, at which you will work, are the ones from which spring the special problems of race, politics, crime, and international relations which occupy the headlines today.



# Should Preach

*By HAROLD A. BOSLEY*
*Pastor, First Methodist Church, Evanston, Ill.*

The ministry is for those who sense this fact and are willing to undertake the task of discovering and declaring the relationship between the faith we profess and the life we live.

Even if these two basic questions are answered affirmatively, there are still some qualities that should be found in one before he is encouraged to go into the ministry. I cite these 10:

1) He must have a warm, outgoing personality. I do not mean that he should be a personality-plus kid or a frustrated actor, but that he should be able to meet people easily, work with them patiently, and enjoy it.

2) He must be, or show evidence of becoming, a dependable thinker. A preacher is no mouthpiece for uttering convictions borrowed from a book or given him by others. He must be able to "give a reason for the hope that is in him." He must be able and willing to assume the discipline of careful creative thinking on his own. Good intentions are not enough, and good will alone is far from adequate. He has no business preaching anything that he himself has not tested in the crucible of criticism before he embraces it and presents it to others.

3) He must be willing to become a conscientious, diligent student. This begins with a thorough training in a seminary equipped with excellent teachers, an adequate library, and a high consciousness of mission.

Here the candidate must learn the disciplines of careful study which will serve him all his life. The preacher who does not have, or will not be guided by, these disciplines will not be able to meet the demands of one or two sermons each Sunday. The effective preacher will incorporate ample time for the hard work of creative scholarship in his daily schedule. He must keep conversant with the results of scholarly study throughout the church and in all areas. Only then will he be able to "speak to the need of the day" in which he lives.

4) He must love people, all people, saints and sinners, churchmen and worldlings alike. He must accept them as the children of God and love them for that, if for nothing else. There is no place in the ministry for these "epitomes of righteousness" who have no compassion for, or comprehension of, the sins that bedevil people. Only a sincere love of people can keep open the door through which they will walk into the minister's study and he into their lives. This is hard to do—and a man will work at it all his life—but it is the heart of an effective ministry.

5) He must be a well-balanced person, who can take victory or de-

"Sour godliness is the devil's religion"
—JOHN WESLEY

New missionary: "Can you tell me what became of my predecessor?"

Cannibal chief: "He made a trip into the interior."

—MERLE ZANE BAGLEY, *Redlands, Calif.*

Sign in Sunday school, advertising a rummage sale: "Good chance to get rid of everything not worth keeping, but too good to throw away. Bring your husband."

—MRS. F. J. KEILHOLZ, *Grayslake, Ill.*

A Navy chaplain had just completed a lengthy tour of sea duty and was happily headed for home when he was ordered back to sea. Disturbed, he wired the office of the chief of chaplains: "How long, O Lord?—Isaiah 6:11."

His chief's reply came fast: "It would be for a time, two times, and half a time.—Daniel 12:7."

—MRS. SHIRLEY LINDE, *Lee's Summit, Mo.*

Three ministers who served churches near railroad tracks were exchanging troubles.

"Our first Sunday-morning hymn is always interrupted by the C & O when it rumbles past the window," the first complained.

"That's nothing," replied the second minister. "Right in the middle of our prayer the L & N drowns me out."

"Brothers," lamented the third, "I wish all I had was your troubles. Everytime the deacons in my church take up collections, I look down the aisle and there comes the Nickle Plate!"

—MRS. BERNICE SNELL, *Crooksville, Ohio*

*Why not share your favorite church-related chuckle with* TOGETHER? *If it is printed, you'll receive $5. Sorry—no contributions can be returned, so please don't enclose postage.*—EDS.

feat in stride. After all, the church is composed of very human people living in a community of very human beings, and there will arise those who will criticize the preacher for little as well as big things. He must be able to take it in his stride and not be thrown off course by it. He should recall the advice Thomas a Kempis once gave religious men: "Let not your peace rest in the mouths of men. Whether they speak well or ill of thee thou art not therefore another man."

Praise and flattery are even more difficult to manage, and a preacher will get both. They are heady wine and one who tastes them craves more. This is where the well-balanced quality of a minister's make-up is put to serious test.

6) He must be a fluent speaker. There are types of work in the church for people who have speech difficulties, but not the pulpit ministry. The preacher must appreciate the special nature of the spoken word and seek to use it with maximum effectiveness.

Preaching runs deeper than being glib or having the gift of gab. It involves the mastery of ready, coherent, forceful speech if it is to be an effective instrument for the propagation of the Gospel.

7) He must be a stubborn, resourceful fighter for what he believes to be the will of God. While he will always hold his convictions in all humility, he will use them as the firm foundation on which he stands as he speaks to his people. He must sense the great issues of the day and relate them to Christian convictions with such relevance and urgency that men will be moved to action. We have had enough of the kind of preacher who straddles the issue or is afraid to take sides.

The urgency of these days calls for men who will take sides, fight stubbornly for them, and bid their people do likewise. The teacher may have discharged his duty when he outlines alternative courses of action, but not the preacher. He will outline the alternatives as carefully as the professor, then choose one of them and fight for it, urging his members to do the same.

The man who is afraid of a fight is out of place in the ministry.

8) He must accept the discipline of moral integrity. His life must be in line with what he preaches. It is and it ought to be fatal to a man's ministry when he says one thing and does another. A great Negro bishop once gave the ministers of an Annual Conference this stern advice: "If you can't be a king, stay off the throne. If you can't be a priest, stay out of the temple."

This is no call for a parade of piety, but an insistence that a minister's life must be blessed by a fine integrity between preaching and life. Lacking this, his usefulness in the ministry is over.

9) He must be spiritually minded; that is, alert to God and the promptings of the Holy Spirit. He must come to his appointed task as bearer of fresh tidings of faith, given him in the sacredness of his own religious experience. He must always be a messenger, one who bears the Word of God to his people. Ideally, each sermon should convey the conviction to his people that he is called of God to preach that sermon.

10) He must love the life and work of the minister. Above all, he must not feel sorry for himself or his family because of the so-called penalties of the profession: overwork, underpay, the expectation that he is a specialist in a dozen different fields, and the like. Most men who have nervous breakdowns in the ministry would have had them in any other profession.

The pressures on the minister are great, but the resources open to him in the love of God and the love of his people are greater. The minister must be able to keep first things first and to rejoice in his work. There is no place in the ministry for a man given to self-pity. We must believe in the work, glory in it, and do it in love. And we should thank God daily for the privilege of doing it as best we can.

The authentic spirit of the minister comes through these words with which a veteran of 60 years in the ministry came to the end of his life:

"I'd like to do it all over again; I'd do a better job of it."

*Reprints of this article are available. Price (postage paid to one address): 10 copies 60¢, 50—$2.50, 100—$4.40, 500—$19. Reprint Service,* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

'Even if I knew that tomorrow the world would go to pieces,

# I would still plant my apple tree.'

—MARTIN LUTHER

SINCE THE BEGINNING, trees have marched in stately procession across the planet. Their leafy legions take root and flourish in many places—from tropical rain forest to the edge of polar ice. They sweeten the air and awaken an eternal spiritual response in the hearts of men. For man may pray anywhere, but seldom more in tune with God than in the hush of a forest where sunbeams slant between nature's own green cathedral spires.

Of all the plants on earth, the tree is the tallest, the sturdiest, the nearest immortal. To Martin Luther, as he wrote the words quoted above, they symbolized faith in God and his merciful bounty. One is inclined to pause in reverence before the wonder of a tree, whether it be a gnarled old apple tree Grandfather planted as a boy, or the tremendous heavenward leap of a 3,000-year-old sequoia.

Joyce Kilmer's line, "But only God can make a tree," is well remembered because there are few whose souls have not been awakened to worship in the calm green of an ageless forest, or before a graceful tree on a windy hill.

## THE MIGHTY OAK: *monarch of city street and open country*

## *Patriarch of a misty coastal range:* THE EVERLASTING SEQUOIA

A MIRACLE CALLED the oak tree begins when a small acorn drops into the misty loam of a dark forest. Inside the acorn is a white thread which eventually will become the trunk of a great tree like the oak below. At one end of the tiny thread is a root tip, which begins to burrow in the earth while the other starts its long heavenward climb.

WHEN Christ was born, many giant sequoias growing today were already more than 1,000 years old. The tremendous reddish trunk of one sequoia (right) backgrounds the delicate beauty of a flowering dogwood, said to have provided wood for the cross on which Christ was crucified.

Legend has it that Jesus took pity on the tree and gave it bracts in the form of a cross, with nailprints on each edge. Actually, the flowering dogwood was unknown in the Holy Land at that time. The sequoias, which now thrive only on a narrow strip of the Pacific Coast, were believed by the Indians of the region in ages past to be immortal.

# ARBOR DAY

*By Grant Wood*

*J. Sterling Morton*

EIGHTY-SEVEN years ago a Nebraska newspaperman, who was also a stanch Methodist, became father of the greatest public tree-planting program in history. On April 10, 1872 —the first Arbor Day— Nebraskans responded to J. Sterling Morton's plea and planted more than 1 million trees.

The late Grant Wood captured the spirit of Arbor Day as he visualized teacher and children laboring enthusiastically to beautify an Iowa country schoolyard. This famous canvas is owned (and copyrighted) by King Vidor, the motion-picture producer, to whom TOGETHER is indebted for permission to share it with readers.

Mr. Morton, who became U.S. Secretary of Agriculture, was born in New York State. When he moved to Nebraska he missed the great trees that grew near his boyhood home. So he worked tirelessly to persuade the Nebraska legislature to set aside a day for tree planting. Most states now have an Arbor Day of their own, on varying dates. Many observe it in April.

Out of the Bible—

## *The Sturdy Sycamore, An Ageless Olive, and Lebanon's Green Giants.*

THESE TREES figure more prominently in the Bible, perhaps, than any others, with the possible exception of the fig.

In the Holy Land, one type of sycamore yielded an edible, figlike fruit. The olive tree, a valuable source of fruit, oil, and lumber, is mentioned scores of times in the Bible. The first is in Genesis, when the dove returns to the ark with an olive leaf in her mouth. And cedars of Lebanon must have supplied some of the lumber with which Jesus worked when he was still a youth, learning the trade of the carpenter.

*A sycamore's low-hung limbs helped Zaccheaus climb to a vantage point to see Jesus as Christ passed along the way.*

*Centuries-old olive trees like these still look down on Jerusalem from Gethsemane and the Mount of Olives.*

*Solomon's Temple was built with cedars of Lebanon, a noble tree which symbolizes power and glory. These survive as reminders of a brisk trade in lumber which flourished there long ago.*

*A woodland shrine: here one finds*

AMERICA AS GOD MADE IT

*Far from city streets and man-made masonry, children pause to listen as the summer wind sighs a soft anthem in the high branches of a pine grove. Groves such as this were the first temples of God, wrote the poet, William Cullen Bryant. And anyone who has known the gentle shelter of trees is all the richer, with a solid bedrock of faith on which he can build his life.*

# You Can Bypass Wit's End

*By G. S. NICHOLS*
*Pastor, Collegiate Methodist Church, Ames, Iowa*

*A fierce clap of thunder broke above the civilians fleeing the Nazis. One peasant smiled, "I'll bet that makes Herr Hitler jealous."*

CAN YOU live a happy, poised life in our kind of world? Can you stay away from confusion, frustrations, and fears?

Many of us spend our time living at wit's end. We're worried. We have a sense of insecurity. A businessman recently told me, "Life is so complex and today's problems are so tremendous that the ordinary man can't think his way through to any intelligent conclusions. He's pushed around by economic, political, and military forces. There isn't much that he can do about it."

That man was surrendering to futility. He was living at wit's end.

Putting first things first, here are some suggestions to make life happier for you:

1. Turn to God. Life just doesn't work without God. You need to feel that your life is in harmony with God's plan.

One of the most radiant personalities I have known was struck by lightning and paralyzed soon after she was married. For almost 50 years she lay on her back. Still her spirit was wonderful. People made a path to her door, not to encourage her, but to find encouragement and inspiration. She read a great deal, and passed on the finest thoughts to others.

When she heard of a person who was discouraged, she would write him a cheerful letter. Then her eyes failed and she couldn't read; her hands became twisted with arthritis.

I visited her shortly before she died. She had the same beautiful, radiant spirit.

"After all these years of suffering you are so courageous," I said. "How do you do it?"

Without hesitation, she replied: "Becoming paralyzed was a terrible blow. When I was told I would be an invalid for life, I began to wonder whether there was any good God back of the dark clouds. Then one day I thought: Maybe God can use me to greater advantage just as I am. Maybe he wants to show the world what his grace can do in a life that is completely committed to him. Maybe he wants me to be cheerful and courageous for the sake of others."

She began to pray about this, and it came to her with great conviction that this was her life's work.

"Since then," she said, "I've been relaxed and happy in God's will."

2. Learn to think. Use your head at the office or shop and in the rest of life as well. William James once said that the average man uses only 20 per cent of his brain power. How much brain power are you using?

To ask you to think isn't asking too much! We've tried to live by impulse and appetite, and it hasn't worked. We've tried to live by our fears and prejudices and hatreds. Living that way doesn't work. We've tried to live by catchwords without analyzing them to see if they make sense. Successful living doesn't work that way, either. You must use your head. You must employ your wits to stay away from wit's end.

3. Work systematically. I think a lot of people get to wit's end because they live such disorderly, undisciplined lives. They don't know where they are going or how to get there. They let their work pile up and overwhelm them, trying to do one thing with a dozen other things tugging at their minds. Don't be pushed around by events. Learn to work systematically and efficiently.

Dr. E. Stanley Jones can turn out more work and do it easier than any man I ever met. Although 75 years old, he travels the world, preaches almost every day, and has written some 20 books. Most of these were written at depots or on trains, planes, or ships, in time that we would waste. Dr. Jones' days are filled to the brim. His secret is *Grass, Grace, and Gumption*—explained in TOGETHER for January, page 33.

Learn to live as he does, and you will know how to get to the driver's seat and to stay there!

4. Don't be a worrywart. Worry doesn't lift loads or solve problems;

*Little Lessons in Spiritual Efficiency*

# THE COST OF FACE

By ROY L. SMITH

WE HAVE long made sport of the way Orientals save face. Yet, it might be to our advantage to count the high cost of face saving which all of us practice. We give it a different name—we call it "saving our pride," but spiritually and psychologically with us it is a determination to keep up pretense.

One of the most common forms of our kind of face saving is the effort we make to keep up with the Joneses. We spend more than we can afford, we subject ourselves to practices we dislike, we offend our inner sense of right and wrong, we read books that disgust us—all for the sake of basking in the approval of other people.

A young couple reared in the church began serving liquor to guests "because they expect it."

The husband confided to one friend who refused a drink, "I hate the taste of the stuff, and I am ashamed to have it in the house. But everybody expects it and we don't feel we can let them down. They might drop us if we were too stuffy."

In their own minds these people were ashamed of their surrender. The fact that they had compromised with a conviction hurt them and undermined their spiritual strength. They managed to save face with their crowd, but they lost respect for themselves.

A middle-aged couple who made the acquaintance of an older couple found themselves in an uncomfortable position. Their friends were nearing retirement age, their fortune was made, and they lived in a degree of luxury. The younger couple was still struggling with a mortgage and putting their children through college. But at Christmas they sent their friends an expensive gift.

"It was really more than we could afford," the wife explained, "but they are accustomed to nice things and we felt we could not economize." But the older woman told a friend, "It's embarrassing. They should not have been so generous. All we expected was a card."

When Jesus expressed his delight in the meek he meant those who did not pay an exorbitant price for pride, those who suffered no wounds because of their conceits, those who refused to lose sleep because they had not been shown the proper deference. How fortunate such people are. Jesus called them "blessed."

It goes without saying that each of us should guard his good name, and that the respect of neighbors is a precious asset. But there are few luxuries more expensive than pretense.

it adds to the load and doesn't get you anywhere. Worry is the interest you pay on your troubles before the interest is due. Don't cross your bridge before you get to it. And don't carry the bridge with you after you cross.

Worry is sand in the gears of life's machinery. We don't know why people who worry die younger than nonworriers. We only know they do. Maybe it's because man's nerves, tissues, brain cells, and soul were built for faith and not for fear.

5. Develop your sense of humor. In the early part of World War II, Adolf Hitler's armies had broken through the Maginot Line and were racing toward Paris. French peasants and village people by the thousands were rushing ahead of the oncoming army. A terrible storm came up, and a fierce clap of thunder broke above their heads. An old peasant looked up, smiled, and said, "I'll bet that makes Herr Hitler jealous."

Think of that a moment. His home gone, his family scattered, his country being invaded, his own future terribly unsettled, and still that peasant could smile. People like that don't crack up.

Don't take yourself too seriously. The man who can't see anything in life to laugh at ought to look in the mirror occasionally. If that doesn't give him a chuckle he ought to consult a psychologist.

6. Be friendly. If you are ill-tempered and unkind, if you are selfish and small, you destroy your own peace of mind. You can't hurt the other fellow without hurting yourself. The need for friendship and fellowship is just as real as the need for food.

Don't go around measuring out your mind and your heart with a medicine dropper. Get generous with yourself. Don't say, "Here's a fellow who isn't of much importance to me, so I'll give him a drop of myself," or, "This fellow is a little more important, so I'll give him two drops of myself." If you are helpful and kind, your life will be enriched and you'll find the happiness God meant you to have. Don't be a pinch-penny with yourself. Give yourself in generous measure. Lose yourself in service to humanity, know the joys of enriching friendship . . . and bypass living at wit's end.

# Teens Together

**By RICHMOND BARBOUR**

© 1958 by Gospel Trumpet Co.

"I wish you wouldn't always refer to our dates as 'fellowship'!"

*Chuckling with teen-agers is a favorite pastime of Charles M. Schulz, who created the popular comic strip,* Peanuts. *This is one of a series of his cartoons poking a bit of fun at the teen set's problems. Do you like it, you teen-agers? Let us know—because if you do, we'll plan one to go on this page every month.*—Your Editors.

**Q** *I am 15 and in love with a man who doesn't know it. He is 27 and divorced. I asked him to take me to a basketball game. He said my father would object. I have tried to forget him, but I can't. Should I give him a letter telling him how I feel? Could we date without my father's permission?—S.C.*

**A** Don't write to him. Don't try to date him, either. Many girls your age have temporary crushes on mature men. He is too old for you. Find a boy friend your own age.

**Q** *My mother does not like anything I do. She nags me unfairly, day and night. Is there any way to make a woman understand a boy? —B.N.*

**A** Mothers sometimes have pretty high expectations. Tell your father how you feel. If he thinks you're being treated unfairly, he can discuss it with your mother. Be patient; prove that you are a boy who doesn't need scolding.

**Q** *I am 17. My girl friend is 16. We expect to get married soon. The principal has warned us that we'll be expelled. He says married students are not permitted in school. Is that fair?—M.D.*

**A** Some high schools dismiss all married students. Others allow them to stay, but remove them if trouble develops. The latter arrangement is the fairer one. However, you are young and not ready for the responsibilities of marriage; neither is your girl. I urge you to wait.

**Q** *I am 14. My best friend and I both like a certain boy. Last night she phoned me and said the boy was at her house. I cried. Today he told me he wasn't there. He said she must have been playing a joke on me. That was a pretty poor joke, wasn't it? —V.C.*

**A** Yes, it was a poor joke, but the kind of thing many kids do. If your friends find that you are thin-skinned they'll trick you again and again. Let the girl know you know she was fibbing. Then try to laugh about it.

**Q** *I am 13. I bought a pup with money I earned mowing lawns. He is housebroken, but chews shoes. My parents yell at him. If I defend him, they blow up. What would you do? —T.H.*

**A** Keep the puppy out of your parents' way. Can you fix a place outdoors? If he comes inside, confine him to your room. As he grows, he'll stop chewing shoes. Then he can become a respectable member of the family.

**Q** *The girl next door is 13, but looks like 7 or 8. She chases me and other boys. If she catches me she pokes me. Mother says she is retarded mentally. Is there a place to put girls like that?—S.L.*

**A** Yes. Your state has hospitals for children retarded mentally. Most boys and girls in the hospitals are happy and get along well. Can your mother find a tactful way to suggest hospitalization to the girl's parents?

**Q** *My mother committed suicide when I was 11. I've had the shakes ever since. My father remarried, then went out of his mind and killed my stepmother. Dad is in prison now. I am 18. My trouble is I can't control myself. Often I cry without any reason or get drunk. I do even worse things. I pray and read the Gospel, but I still am weak like my parents. What can I do?—D.B.*

**A** Don't struggle alone any longer. Tell your minister everything. Ask him to help you find a psychiatrist who will work with you. Then arrange a long series of psychiatric interviews.

**Q** *Ever since my father learned I have a high IQ he has expected too much. I can't have a date on a Saturday night unless I've had A grades on every paper that week. I missed my school's prom because I got a B on a Latin paper. Would any other father do that?—P.S.*

**A** Some fathers would. Your dad has a right to expect superior work, but it is severe to restrict you on prom night because of a B on a paper. Would he check with your school counselor or principal about his rule?

**Q** *I am in three new-style advanced classes in high school. I study from 7 until 12 every night in the week.*

# Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

**Separate Tables:** Adult (+)

One of the most moving films of the season has been fashioned from two short plays by Terence Rattigan. It is winter at a British summer-resort hotel, managed by Wendy Hiller. Among the guests, each seated at separate tables, are David Niven, a phony retired major; Deborah Kerr, a frustrated old maid; Burt Lancaster, a successful author trying to run away from life, and Rita Hayworth, Lancaster's divorced wife, whose ego demands the adulation of many men but who destroys the love of each by her greater love for herself. The hopelessness of these who have lost their way is presented with keen perception of character and unusually sympathetic understanding.

**Rally Round the Flag, Boys:** Adult (—)

Another sex-obsessed comedy makes its unwelcome appearance. Paul Newman's attentions are refused by his wife, Joanne Woodward, because she is too busy with her civic committees. Theoretically, therefore, Paul is easy prey to the predatory female, Joan Collins. But Paul fights hard for his honor, even when drunk. True love wins out.

**Good Day for Hanging:** Adult (+) Youth (+)

The title here is to be taken in reverse, for the moral seems to be that no day is suitable. A frontier marshal is killed leading a posse. Fred MacMurray takes over the job and captures the killer, Robert Vaughn. But the criminal plays on the townspeople's sympathies, even wins the love of Fred's daughter. MacMurray has to face hatred and misunderstanding as he tries to carry out his responsibilities.

**Auntie Mame:** Adult (—)

This elaborately produced screen version of the Broadway hit is full of bounce as Rosalind Russell proves that people can be funny. Where other films have a Bohemian scene now and then, this Bohemian film now and then has a scene of straight dramatic comedy. When his father dies, Jan Handzlik is sent to live with his Auntie Mame (Rosalind), an irresponsible, shrewdly empty-headed woman who is conducting a constant war against stuffiness. (Rosalind does not recognize the beam in her own eye—her supreme egotism that her way of life is superior to all others.) The film becomes a series of sketches played for laughs. Since these were originally written for the more sophisticated stage, they are not always in good taste for the family audience.

**The Buccaneer:** Adult (+) Youth (+)

This picture lacks a definite point of view and is confusing to the audience. It has to do with the saving of New Orleans by Andrew Jackson (Charlton Heston) in the War of 1812. According to the story, Jackson's victory was possible only because pirate outlaw Jean Laffite (Yul Brynner) provided men and ammunition for love of a country which would not own him as a citizen. The sets are good, blood flows like wine, and the attack by the redcoats as they march to their deaths is incredibly heroic.

**The Inn of the Sixth Happiness:** Adult (+) Youth (+)

Any film in which Ingrid Bergman plays a Christian missionary will arouse controversy. And because liberties are taken with the life of Gladys Aylward, the missionary portrayed here, the controversy will be heightened. Nevertheless, the film is full of heroism, sacrifice, and compassion for helpless children; thus, as a film, is good, even inspiring. Ingrid is a British girl determined to go to China as a missionary. When the church people will not send her, she saves her money and goes anyway. In China she learns the language, is made "foot inspector" by Robert Donat, falls in love with Curt Jürgens, and, when the Japanese burn her village, leads 100 children to safety. The large cast, authentic sets, good acting, and, most of all, the story of selfless devotion, make this an unusually effective film for teen-agers and their parents.

*I still don't get everything done. Some of the homework is silly. Tonight I am cutting pictures from magazines and pasting them in a notebook. My father calls this "busy-work." Have other kids written to you about this?—R.E.*

A Yes, I have received letters about homework in the new advanced classes from all parts of the country. I'm afraid some teachers are assigning "busy-work." On the other hand the courses are new and experimental. Students in them must expect heavier homework than they got formerly.

Q *We used to have a big MYF group and a lovely young married couple as counselors. Then they moved away. Two elderly people took their places. We all admire them, but, honestly, we can't stand them. More than half of our members have left. What can we do?—L.I.*

A Talk with your minister. He can find a way to help you.

Q *I am 14. I baby-sit frequently, so I have some money. The boy I go with has only a small allowance. Would it be right for me to offer to buy our movie tickets?—R.S.*

A Probably not. Most boys would resent it. Sometimes a girl can pay for her own ticket, and the boy pay for his. This is called "going Dutch." Ask your boy friend about it. If he feels hurt, drop the idea.

Q *I am 13 and a freshman in high school. I love a senior boy. All the girls love him. We were introduced at a church meeting. When he sees me at school, he looks right through me. What can I do?—K.T.*

A Call it a crush instead of real love. Smile pleasantly when you meet. If you should see him at another church meeting say, "Hi," and chat for awhile. Probably your feeling toward him will change. Chances are you'll find another boy who does respond to you.

●

TEEN-AGERS *find Dr. Barbour a sympathetic listener when they take their problems to him. Write to him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill. Names and addresses are treated as confidential.*—EDS.

*Rev. Dr. Marion J. Creeger, (left) executive secretary to the General Commission on Chaplains, flew from New York to the* USS Leyte *with the Most Rev. Philip J. Furlong, auxiliary bishop to the Military Ordinariate, to hold services for 3,000 men aboard the carrier and seven accompanying destroyers at sea.*

*An all-night prayer vigil preceded the consecration of First Church, Plainfield, N. J. Bishop Newell and Bishop Herbert Welch participated in the service on the fourth anniversary of the fire which destroyed the old building on W. Front St.*

*Dr. Edward W. Seay*

WOMAN'S SOCIETY

## To Hear Miss Leeper

Miss Alpharetta Leeper, secretary of missionary personnel for the Woman's Division, will be the speaker March 19, at the annual meeting of the Woman's Society of Christian Service of the Southern District of the Newark Conference at First Church, Plainfield, N. J.

Officers will be elected and installed by the Rev. Roland L. Luerich, district superintendent.

Following a worship service at 10 a.m. Mrs. Oscar C. Somers of Plainfield, president, will give her annual report followed by financial pledges from the 63 churches of the district for the coming year.

## Ten-Year Centenary Plan to Develop Campus

A ten-year program of campus development has been announced by Dr. Edward W. Seay, president of Centenary College for Women. The structures to be erected will include a swimming pool, gymnasium, a fine arts building and a dormitory. During the ten years that Dr. Seay has been president of Centenary, five new buildings have been completed.

The Rev. Charles C. Noble, dean of the Chapel at Syracuse University, delivered the Charter Day address at Centenary College. It marked the 92nd anniversary of the act by which the state legislature authorized the Newark Conference to create the college.

### Elected to Board

Richard C. Fowler, trustee of Centenary, has been elected to the Board of Trustees of the Kessler Institute for Rehabilitation in West Orange. He is president of an insurance company and a member of Calvary Church, East Orange.

The Rev. John H. McCombe, pastor of Asbury Church, Crestwood, N. Y., directed annual Religious Emphasis Week.

Dr. Edward W. Seay, president of Centenary, has been elected president of the National Association of Methodist Schools and Colleges, an organization composed of 133 Methodist-related institutions including two and four-year colleges, universities, theological seminaries, and preparatory schools.

### Hear Bishop Welch

Dr. Seay is one of the 21 members of the University Senate of the Methodist Church.

Bishop Herbert Welch, whose father, Peter Welch presented to Centenary the clock in the tower of the administration building, delivered the principal address at the annual meeting of the association in Kansas City on the subject, *The Alumnus Takes a Long Look.*

George Gansz, director of choral and instrumental music at Centenary, conducted a string orchestra concert in Whitney Chapel featuring the music of Bach, Mozart, Scriabin, and Warlock.

# Societies Schedule Joint Dinner

"The Urban Challenge" will be the theme April 10, at a joint dinner meeting of the New York City and Brooklyn-Long Island Church Societies, Hanson Place-Central Church, Brooklyn.

The speakers will be Bishop Newell and the Rev. Dr. Vernon Middleton, general secretary of the Division of National Missions.

Since the retirement of the Rev. Dr. Theodore Bobilin as executive secretary of the Brooklyn-Long Island Society, the Rev. Dr. Henry Whyman, superintendent of the Brooklyn North District, has been serving in that capacity.

It is expected that a new executive will be appointed by Bishop Newell at annual Conference.

## Conference Dates

The dates of the four annual conferences in the New York Area have been announced by Bishop Newell.

New York Conference: April 29-May 3 in Kingston, N. Y.

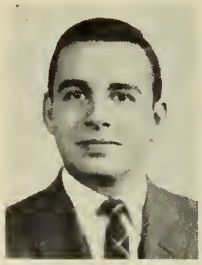
Troy: May 13-17, Burlington, Vt.

New York East: May 20-24, New Haven, Conn.

Newark: June 10-14, Drew University.

*James Brouwer*

*Mrs. J. Brouwer*



*Guy Lott, Jr.*

*Mrs. Guy Lott, Jr.*

# Missionaries Receive Commissions

Six area residents were among 72 new missionaries commissioned at the annual meeting of the Board of Missions at Buck Hill Falls, Pa.

Mr. and Mrs. Guy Lott, Jr., of Wyckoff, N. J., will go to India to do educational work. Mrs. Lott is the former Mae Wiggins of Pensacola, Fla.

Mr. Lott was born in West Virginia and attended the New Jersey State Teachers College at Paterson. He was graduated in 1952 with a bachelor of arts degree. He has done graduate study at Drew Theological Seminary, Madison, N. J., and Columbia University in New York.

From 1952 to 1955, he was a Methodist missionary teacher at the Woodstock School at Mussoorie, India. Since returning to the United States, he has been a teacher in the Irvington, N. J., public schools and a teacher and principal in the Wyckoff school system.

A native of Barth, Fla., Mrs. Lott spent her early life there and in Pensacola. She attended Asbury College, Wilmore, Ky., and was graduated in 1952 with a bachelor of arts degree in religious education. She has done graduate work at the University of Florida. From 1952 to 1955, she did educational work with children as a special-term missionary in India.

Mr. and Mrs. Lott are members of the Methodist church of Hackensack, N. J.

Mr. and Mrs. James M. Brouwer of New Haven, Conn., will go to the Belgian Congo to do educational work. Mrs. Brouwer is the former Audrey Mills of New Haven.

Mr. Brouwer was born in New Haven and attended Yale University. He was graduated in 1953 with a bachelor of arts degree in international relations and received a master of arts degree in history in 1955.

For the academic year 1957-58, Mr. Brouwer was an instructor in history at Swarthmore College.

Also born in New Haven, Mrs. Brouwer attended the Hillhouse High School and the New Haven State Teachers College. She received the bachelor of science degree in education from the latter school in 1953. For three years, she taught in the elementary schools of North Haven.

Mr. and Mrs. Brouwer have two daughters, Lynn, 2, and Anne Mills, 7 months.

Mr. and Mrs. Robert J. Johnson of Elizabeth, N. J., will go to Chile to do educational work. Mrs. Johnson is the former Jean Williams of San Juan Capistrano, Calif.

Born in Long Branch, N. J., Mr. Johnson attended the Thomas Jefferson High School in Elizabeth, and studied four years at Seton Hall University, South Orange. N. J. He has done graduate study at Rutgers University, New Brunswick, N. J., and at Long Beach State College, Long Beach, Calif.

From 1950 to 1953, Mr. Johnson was a special-term Methodist missionary to Chile, where he taught in the Iquique English College.

A native of Long Beach, Calif, Mrs. Johnson attended high school in San Juan Capistrano and studied at Stanford University, Stanford, Calif., Drew University, Madison, N. J., and Rutgers University.

They have an 11-month-old son.

# New Horizons

Thomas Jefferson High School in Elizabeth, the Capistrano Union High School

• A new worship center including a solid limed oak altar has been dedicated in the church school assembly room at the Center Brunswick Church in Troy, N. Y. The Rev. Howard M. Hills, pastor, made the presentation on behalf of anonymous donors to Hiram F. Sheffer, Jr., church-school superintendent.

• Bellport, N. Y., Methodists have started their 100th anniversary by adopting extensive building plans which will provide an extension to the church and renovation of the sanctuary. Plans also call for moving a house to provide larger church-school quarters.

• A new heating system has been installed at Stockholm, N. J.

• Denville, N. J., Methodists plan to relocate the church on the site of the present parsonage.

• Columbia, N. J., has added two rest rooms and redecorated the Sunday school. Water has been piped into the kitchen.

## Benefit Planned

Five Points Mission in New York City will benefit from a spring social and entertainment to be held April 10, at 1 p.m. at Wanamaker's Westchester Room, Cross County Shopping Center, Yonkers.

The program will include dessert, special entertainment, and a sale of baked foods. The Board of Managers is sponsoring the event with Mrs. Theodore F. Daniell in charge of the hostess committee; Mrs. Francis A. Holmes and Mrs. Robert E. Daines in charge of entertainment, and Mrs. Charles P. Harder conducting the food sale assisted by Mrs. John M. Grant and Mrs. B. W. Kent.

Funds will be used to support the summer camp and other mission activities for the Protestant children of the lower East Side.

• The three-bedroom parsonage has been built in Newcomb, N. Y., for $15,200. A rural parish of only 40 families has contributed $10,400, and the Rev. A. Johnson Cambridge hopes that well-wishing friends will help pay the $4,800 balance.

APRIL, 1959 Vol. 3. No. 4

TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Publisher: Lovick Pierce.

Subscriptions: Order through your local Methodist church. Basic rate under All-Family Plan is 50¢ a quarter ($2 a year) billed to the church. Individual subscriptions (and group orders not qualifying for All-Family rate) are $4 a year in advance. Single copy price, 50¢.

Second-class postage has been paid at Chicago, Ill., and at additional mailing offices.

New York Area Edition—Bishop Frederick B. Newell. Editor: Mrs. Margaret F. Donaldson, 150 Fifth Avenue, New York 11, N. Y.

# The Pope's Invitation to Unity

Recently many requests have come to the bishop's desk suggesting that he issue a statement on Pope John's invitation to unity. Such a statement is, of course, difficult to make for there is no common opinion in Christendom on this subject. Also, it must be noted that no individual, whether minister, layman, or bishop has the right to speak for The Methodist Church. Therefore, even though your bishop is the chairman of the Commission on Church Union of The Methodist Church, that Commission is not involved in the following observations which are purely personal:

### From Protestant Pens

It has been interesting to study the many statements which have emanated from Protestant pens, lips, and typewriters, some of which have been profound, some inane, and some discourteous. They have varied from conditional approbation to complete condemnation, and they have characterized the Pope's suggestion with a variety of adjectives ranging from intriguing and suggestive to arrogant and unwarranted. Once more we have experienced an outbreak of the symptoms of the Protestant ministers' occupational disease, "the propulsive craving for rushing into print." So, regretful of the inadequacy of some of these statements and grateful for the wisdom of others, the following suggestions, also inadequate, are set forth for consideration:

The promulgation of the gospel is confronted in our age by a frightful new force determined to destroy the Church, and threatening the very freedom of religious thought and action in large areas of the world.

For Christendom to permit its divisions to be separated further by hostility and enmity and suspicion in such an hour is unthinkable.

### A Need for Unity

There is a need for unity of purpose and action and for unity of harmonious relationship which could be achieved without corporate union. It is impossible for separated and diverse bodies to attain understanding or to consider initial proposals without communication.

The issuance of the invitation to unity by the Pope is disturbing to many Protestants. It might not only have been disturbing to Roman Catholics had it been issued by world Protestantism, but history leads us to surmise that in such circumstance it might have been unanswered. Protestantism should not belittle its greatness by refusing to give consideration to the proposal.

The invitation is presently not before the Protestant world in a form permitting intensive study nor can the question of its consideration be answered until it is so set forth.

The Roman Catholic Church propagates the gospel of Christ as it conceives it. Since the Reformation, Protestantism has propagated the gospel of Christ through its denominations and communions according to its conception. But who shall say it is not the same gospel? Should the fact that organic union is not possible keep us from initiating and perhaps some day bringing to fulfillment unitive purposes and practices?

### Pathways to Peace

Who shall separate us from the love of Christ—shall schism or ritualism or evangelical fervor or formalism or enmity or denominationalism or governance? Nay, even in all these things we may be more than conquerors through Him who redeemed us.

Therefore, let us go on to unitive discussions not invalidating our Protestant heritage or surrendering our historic positions. Let us give prayerful consideration to the possibility of deeper mutual understanding and co-operation lest by our obstinancy we condemn the hope for which Christ died.

Surely there is, therefore, now no condemnation to them which are In Christ Jesus, of whom there are millions both in Catholicism and in Protestantism, if with grace in their hearts they prayerfully and respectfully seek unitive pathways to understanding and to peace.

*Edwin P. Adkins*

## Dr. Adkins Directs TV Educational Series

Fourteen Methodist church-related colleges and universities are among more than 250 institutions of higher learning in the United States and Puerto Rico participating in Continental Classroom, the Atomic Age Physics course for college credit being televised daily from 6:30 to 7 a.m. over the NBC nationwide network.

The idea for Continental Classroom originated with the American Association of Colleges for Teacher Education and the National Broadcasting Co. Financial backing was provided by the fund for the Advancement of Education, the Ford Foundation, and six industries.

The national co-ordinator is Dr. Edwin P. Adkins, on leave of absence as director of education at the State University College for Teachers in Albany, N. Y.

## New Faces—New Places

### New York Conference

The Rev. Paul Daniell to Yonkers, Church of Our Saviour and Memorial; the Rev. Lester Finley to Stone Ridge.

### Troy Conference

The Rev. Darrell L. Bays to Delanson and Burtonville; the Rev. Donald R. Northrup to Galway and Northhampton; the Rev. H. B. Kishpaugh to Ames and Sprout Brook; the Rev. Charles W. Saum to Broadalbin; the Rev. Richard Wallace to supply Milton; Robert Flower, lay speaker, to supply West Chazy and East Beekmantown.

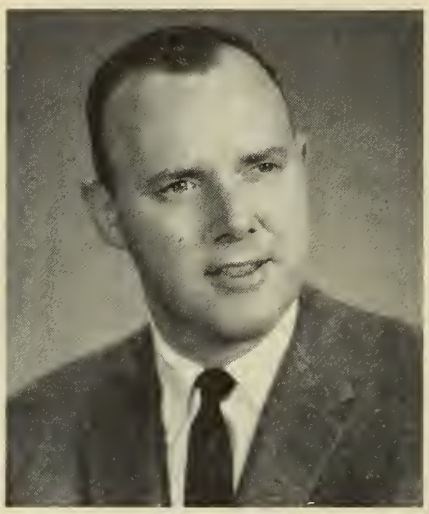
### Newark Conference

The Rev. Arthur G. Barton to Midland Park; the Rev. Charles F. Post, Jr., to Leonia.

### New York East Conference

The Rev. William Rogers to supply East Berlin; the Rev. Richard L. Wilson to Rocky Hill.

*Bethany Deaconess Hospital, Brooklyn, treats its 150,000th patient to an ice cream cone. "I almost hate to leave," 7-year-old Charles Carlos tells Nurse Nell Colquitt. The 65-year-old hospital is engaged in a major buildnig program.*



*The Rev. Raymond Harrison, Jr., is director of public relations at Drew succeeding Richard Morgan, Union Building head.*

## Staff Changes at Drew

Richard C. Morgan, assistant to the president for public relations at Drew University, has been named director of the university's $685,000 union building. His successor in the public relations post is the Rev. Raymond Harrison, Jr., former pastor of the Bishop Janes Church in Basking Ridge, N. J.

Mr. Morgan is a graduate of Drew's College of Liberal Arts and a veteran of World War II. He was a newspaper reporter before joining the university staff in 1947.

## In Memoriam

*New York East Conference*

The Rev. Daniel A. Bennett died December 27, 1958.

The Rev. Ralph Bickford died December 13, 1958.

*New York Conference*

The Rev. George M. Cordner, chaplain at Toledo State Hospital, died December 26, 1958.

# The Circuit Writer

**The heaviest baby** in the 65-year history of Bethany Deaconess Hospital, Brooklyn, is Jane Knoerzer of Woodhaven. The "heavyweight queen" weighed in at 12 pounds, 7 ounces.

**The Rev. Franklin W. Thurston** of Trinity Church, Rahway, N. J., has been elected president of the Board of Trustees of the Goodwill Industries of New Jersey.

**Two Staten Island** churches are sponsoring a production of, *Were You There?* a drama with musical background dealing with the Crucifixion. It will be given March 23 at 8:30 p.m., by the Pilgrim Players at Bethel Church under the co-sponsorship of St. Paul's

**John Wirt,** prominent New York Conference layman and member of St. Stephen's Church, will teach a course in philanthropy at the summer term of the Biblical Seminary in New York City. It will deal with the source and direction of private and public benevolence in the United States.

**Drew's News:** Works by 19th-and-20th century masters have been loaned by Mr. and Mrs. L. B. Westcott and Mr. and Mrs. G. H. Koven for the university's Third Annual Art Exhibit in the new $685,000 center. The exhibit will continue through March 20, and is open Mondays through Fridays from 1 to 9 p.m., and Sundays from 2 to 5 p.m.

Dr. Stanley R. Hopper, dean of the Graduate School, gave the A. J. Jarrell Lectures at Emory University on the subject, *The Death and Rebirth of Theology.*

**The Tenth Annual** Exhibit and Program of the Kingsbridge Historical Society was held at St. Stephen's Church, New York City. The Rev. William A. Tieck, pastor, is president of the society and author of the booklet, *God's House and the Old Kingsbridge Road.*

**One of the displays** at a missionary rally at Grace Church, Lindenhurst, N. Y., was a murderous knife carried by men of the Basala Mpasu tribe in the Belgian Congo. Other exhibits included drums, pipes, clothing, and cooking utensils.

**Victor McNelly,** 17-year-old son of the Rev. and Mrs. Hugh McNelly of Tenafly, N. J., had a red-letter week recently. He won a place in the New Jersey Regional High School band with his sousaphone, had an essay accepted for a nationwide anthology, appeared in a pictorial story in the magazine *Twelve/Fifteen* as a typical "P. K."

**Ridgewood, N. J.,** Methodists have opened their church doors to the congregation of the First Reformed Church destroyed by fire. Even the minister has been given office quarters.

**The Rev. Karl Quimby,** former Board of Missions executive now with the American Bible Society, tells us that a Methodist Good Will Tour to Bible lands and Europe is being planned from July 23 to September 1. The Southern Illinois Conference is planning the tour under Dr. Quimby's direction.

**Question for preachers;** Ever discover what a sermon sounds like to a 12-year-old? Requirements for members of several New York East Conference confirmation classes include turning in an outline of the sermon for six weeks. It has been tried by the Rev. Earl Heck and the Rev. John Russell. The Rev. George Teague plans to do it this year.

**The Riverview Baptist** Church choir and the Rev. S. B. Sutton were in charge of the annual Ash Wednesday service at Coeyman's Hollow, N. Y., in which Dormansville Methodists also participated.

**There was something** special about two new Eagle Scouts at Scotia (N. Y.) Church who received their badges at the same time. They were a father and son: Scout Master Harry Sharbaugh and his son, Harry, Jr., a member of the Church's troop.

**Antique Chinese** tiles found in the parsonage cellar at Bishop Janes Church in Basking Ridge, N. J., were sold to a New York art dealer for $50 which went into a fund being raised to restore the church's stained glass windows.

**Bishop Newell** preached March 3, at Lycoming College, Williamsport, Pa., on *This Additive Age.*

**A feature of** the 50th anniversary of the Tenafly (N. J.) Church will be the confirmation of a membership class which includes the granddaughter of two of the church's charter members. Bishop Newell will speak.

**The Burnt Hills (N. Y.) Church** is in the midst of a two-month observance of its 75th anniversary. District Superintendent C. Walter Kessler will consecrate the new parsonage March 15, and Bishop Newell will preside at ground-breaking ceremonies for a new wing for the sanctuary April 12.

## Family Problems Probed

Four meetings were held in the New York Methodist Conference to discuss problems of family life and their solution.

Delegates who attended the National Family Life Conference in Chicago last October served as panel members.

The conferences were held at the Clinton Avenue Church, Kingston; St. Paul's Church, Hartsdale; Millbrook, N. Y., Federated Church; and Ellenville, N. Y.

The programs were planned by the Rev. Herman L. Kuster of Beacon, N. Y.

# Light Unto My Path

## WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

C. L. Middlebrooks, Jr.
*Roswell, Ga.*

MARCH 29

*This Jesus God raised up, and of that we all are witnesses.*
—Acts 2:32

THE WORDS of the angel, "He is not here; for he has risen," echoed in the minds of the disciples on the day of Pentecost when Peter spoke to the multitudes gathered about them. Then the full impact of Easter morn, the fact that Christ was alive, broke over the crowd when Peter proclaimed:

"This Jesus God raised up, and of that we all are witnesses."

J. B. Phillips, in his modern translation of this verse, reads it: "Christ is the Man Jesus, Whom God raised up—a fact of which all of us are eyewitnesses!"

The disciples could testify from personal experience that the grave did not hold Christ. When they went to the tomb, he was not there. They saw and talked with him in the upper room, walking among the dead, and beside the sea.

"We have seen him and heard him speak. He is not dead, but is alive." How wonderful it is to have such an eyewitness testimony.

They were also witnesses for what the risen Christ meant to them: "We know he lives and promises that the grave will not hold those who believe in him and live by faith in him. He is our Lord and our Christ, and in him we are alive forevermore."

As God raised Christ, so may we be raised up. Every Christian can experience an Easter morn. In him we have assurance that when we leave these bodies behind at the doorway called death, life goes on in the place he has prepared for us. Having placed our hands in his to lead us through this life, we know he will always be with us; of that we can be sure.

Yes, on Easter morn was written the song of triumph which has been sung through the years and is our exultant proclamation today: "I know that my redeemer liveth, and because he lives, I, too, shall live."

**Prayer:** Eternal Father, we rejoice in thy love which, through the risen Christ, doth save us. Enable us to be faithful in our witness that we may experience the blessings of Easter and know everlasting life in Christ. Amen.

—CHARLES L. MIDDLEBROOKS, JR.

Ralph E. Tidmarsh
*Waterford, Pa.*

APRIL 5

*Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and the right way.*—I Samuel 12:23

"THAT MAN'S off my prayer list," said a man to his neighbor as they talked about a mutual friend. "His sins have made it impossible for me to pray for him any more. He's on his own and I'm no longer responsible!"

Samuel did his best to guide his people aright. He reproved them for their ingratitude and warned them that if they did not obey the voice of the Lord, God's voice would be against them as it was against their fathers.

Samuel's constant prayer to God was for their guidance. He had known the power of prayer. It had been the dominating influence in his life. It had been at the foundation of his victories for his people.

In spite of their sins he could not release himself from his God-given responsibility to pray for them.

How many of us have prayed for our friends and declared that we would do all we could to lead them aright? But when they have rebuffed us by their indifference and their sinning we are inclined to drop them from our prayer list saying we have no more responsibility for them.

When the people returned to Samuel they said, "Pray for your servants to the Lord your God, that we may not die." Samuel said, "Fear not; you have done all this evil, yet do not turn aside from following the Lord . . . for the Lord will not cast away his people for his great name's sake, because it has pleased the Lord to make you a people for himself."

And here is where Samuel's feeling of responsibility might have ceased, but it did not. He said to them, "Far be it from me that I should sin against the Lord by ceasing to pray for you." How many times we have sinned against the Lord by ceasing our prayers for our

Truman W. Potter
*Charleston, W. Va.*

Earl K. Hanna
*Arvada, Colo.*

Frank R. Snavely
*Smyrna, Tenn.*

fellow men even though they are deep in sin. No man can release himself from his responsibility to God in behalf of others.

Prayer: Our Father, keep us humble and true and useful. May we not exclude others from our prayers because of their sinful actions. Help us to avoid the sin of ceasing to pray for them. Amen.

—Ralph E. Tidmarsh*

APRIL 12

*Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you.*—I Samuel 12:24

SAMUEL the prophet, now old, had given Israel her first king, Saul, ending the long reign of prophets. In his retirement speech, Samuel vindicates his function as a prophet before all the people. He appeals to them to hold fast in their solemn covenant with the Lord and warns them not to turn aside in a pursuit of vain things.

Then comes the stirring challenge: "Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you."

Has this ancient challenge given by Samuel any relevant suggestion for modern living?

For one thing—the fear of the Lord is still the beginning of wisdom. To know and love God is the first goal of psychic as well as spiritual health. Life centering upon self inevitably goes to pieces with time. Life centering upon God and God's children pulls our personalities together. Love of God and love of neighbor is a law of life, basic to the well-being of every mortal.

"With all your heart" was an ancient way of saying "with your total life." Is there any better way to secure happiness? I once read of a doctor who said if he ever faced a nervous breakdown he would close his office and find someone in need. Then he would give himself with his whole heart to helping that one. Thus his mind and body would be restored.

Again, life is saved for all of us by a "remembering gratitude," for none of us is self-made. All have been ministered unto by countless numbers of people.

So loving the Lord and serving him faithfully with all our hearts is still our health and our salvation.

Prayer: O God, we thank thee for the fulfillment which pours into our lives as we make response to thy love. And we are grateful that it is in losing ourselves in loving service that we truly find ourselves. Teach us that divine dependence that makes us truly independent of all that is mediocre and trivial. Amen.

—Truman W. Potter

APRIL 19

*And Samuel said, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."*—I Samuel 15:22

DURING World War II it was often my assignment to be bugler with a firing squad at military funerals. The West Point appearance and precision of this squad, with its solemnity, sincerity, and dignity was most impressive. However, it was a shocking experience to hear the men's mocking comments the moment they left the burial scene.

The temptation to worship and honor God with superficial words and expressions is as ancient as the history of man. Samuel, in this prophetic moment, comes forth with the challenge to rise above the superficial and to worship God truly with the dedication of our lives.

Jesus reminded us that sincerity of spirit is the only true doorway to oneness with God. His message declares repeatedly that the external piety of pharisaism was an empty experience. Jesus felt compassion for the sinner who sincerely beat upon his breast and cried: "God be merciful to me, a sinner." At the same time the shallow prayer of a satisfied publican fell upon deaf ears.

Sometimes we say our prayers, but do not truly pray. Too often we pray, "Thy kingdom come" without the honest expectation of such a kingdom. Often we sing "Praise God from whom all blessings flow" as we present our gifts to our church, but deep in our hearts we give with a grudging spirit.

Again and again we must examine the sincerity and depth of our religious experiences to know that our worship is truly to the glory of God.

Prayer: Almighty God, grant unto us the wisdom and courage to search our hearts as we worship thee, that we shall not allow superficial observances to deny us deeper religious experiences. May our lives be filled with a spirit of dedication. Amen.

—Earl K. Hanna

APRIL 26

*But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart."*—I Samuel 16:7

RALPH WALDO EMERSON made this poetic observation of life:

*There are two laws discrete*
*Not reconciled,*
*Law for man, and law for thing;*
*The last builds town and fleet,*
*But it runs wild,*
*And doth the man unking.*

Yes, there are two laws at work in our world. One law is for man—God's standards of light and truth by which a man may achieve spiritual maturity. And there is another law which governs the natural and animal world. The application of this law enables man to build libraries, schools, hospitals, homes, and churches. It also helps him to create material prosperity, totalitarian states, and the destructive implements of warfare.

It is not difficult to understand how the "law for thing" has come to govern human life. Long ago, God revealed this moral discernment to the prophet Samuel: "Man is obsessed with the outward appearances of his life." How true! We measure success by the attainment of material prosperity, which means money in the bank, a fine home with matching automobile, and an influential social position. Technological and scientific progress govern international relations. We believe that the nation with the most deadly weapons, best economic stability, and foremost scientific feats controls world affairs.

But outward appearances are deceiving. Within the modern ranch-type home there are many more frazzled nerves and neurotic dispositions than we dream exist.

World peace based on the fear of who will explode the big bomb first is a precarious thing. Our preoccupation with things has created a life of material comfort and outward splendor. Yet we lack the ability to control ourselves and our world to any degree.

God is not the least bit awed by our material progress. God looks at the man inside; he is not concerned with what a man possesses. He judges a man by what he is, or what he has failed to become. Is he pure of heart? Does he hunger and thirst for the Kingdom? Is he as merciful and loving as the nature of God? Is he Christlike? If that man is all of this, then he is God's man. God can use him and communicate with him. He is welcomed into the best reward—eternal fellowship with God.

Prayer: Our Father, we would be ambitious for thy Kingdom and live for thy approval. Let our lives be centered in thee. Amen.

—Frank R. Snavely

*Mr. Tidmarsh submitted this lesson before his death last January.*

*Barnabas takes*

# Looks at New Books

AN extraordinarily beautiful book has reached my desk.

Before World War II, British publishers Wm. Collins Sons & Co., Ltd. decided eventually to produce a New Testament as perfect as possible in design and illustration, while still easy to read and handle.

The project began in earnest in 1948 and now we have this special Authorized Version of *The New Testament*, known as *The Verona Testament* (Collins, $15 regular edition, $50 de luxe).

It was designed by the distinguished typographer, Dr. Hans Mardersteig, and printed at his plant in Verona, Italy. The illustrations are reproductions of the medieval miniatures in the 15th century *Très Riches Heures du Duc de Berry,* generally regarded as the second most valuable book in the world and kept at the Musée Condé at Chantilly, France. The French firm of Draeger Frères did the color printing. Binding was done in the Netherlands, by Van Rijmenam of the Hague.

Is this international work the most perfect edition of the New Testament ever produced? That's hard to answer. But it certainly is one that gives a rare pleasure to the reader who appreciates fine bookmaking.

April 12-18 is National Library Week. And if, by chance, you still think of a public library as a shadowy place smelling of wet umbrellas and peopled with librarians always saying, "Hush," you'd better drop in on your local library and be surprised.

You're likely to find it has kept up with the times as well as you and I—perhaps better. The average library today has easy chairs in cheerful reading rooms, story hours for the youngsters, phonograph records and art works for loan, and, of course, up-to-date research facilities surpassing the home libraries of even the very rich. Librarians talk in normal tones, too, these days, and seem pleased rather than peeved when you ask them a question.

The library in our town is happily situated in the shopping area and it has always been a part of our family's life. I find it an ideal place to look up a fact, catch up on new books, or just sit and read magazines we don't get at home. Mrs. Barnabas, of course, makes her own book selections every few days. Bonnie now has graduated to the adult area and particularly enjoys the phonograph records she can borrow. But Tommy still finds his favorite science books in the children's room—which is so attractive I've seen many adults wander in and out. I recommend a visit to your favorite library soon. Or if it isn't convenient for you to get to the library, it may come to your neighborhood in the form of a bookmobile. To find out takes only a phone call to the library. [See page 18.]

The boredom and loneliness of modern man are forming a phenomenon as demonic as the gods of the ancients or the evil spirits exorcised by Christ, says **Paul Elmen** in *The Restoration of Meaning to Contemporary Life* (Doubleday, $3.95).

Dr. Elmen, curate of St. Mark's Episcopal Church in Evanston, Ill., teaches historical theology at Seabury-Western Theological Seminary. His book is not pleasant reading. But it is a penetrating analysis that uses examples from contemporary literature to follow man to the depths of horror to which his soul can sink. Then he traces the soul's painful climb to the realization of our need for God—and the conclusion that "we can have, even on this unpromising planet, a foretaste of that heaven where, his glory contemplating, we shall never have our fill."

A man I'd like to meet is Bob Briscoe, the first Jewish lord mayor of Dublin. Not only because his bravery and resourcefulness in Ireland's struggle for independence would make most cloak-and-dagger stories look pale, but because he is a man with wisdom, humor, and tenderness. *For the Life of Me* by **Robert Briscoe** with **Alden Hatch** (Little, Brown, $5) is his story. Told with a genuine Irish lilt and a flair for

*A visitor to the Chicago Public Library takes an absorbed look at old and new calendars. Going far beyond mere book lending, many libraries today offer a busy schedule of films, concerts, talks, special exhibits.*

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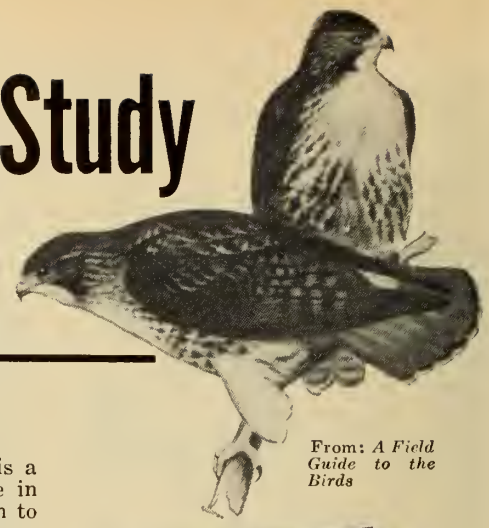

From: *A Field Guide to the Birds*

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### A Field Guide To Trees and Shrubs

By George A. Petrides. A handy volume containing field marks of all trees, shrubs, woody vines growing wild in northeastern and north-central U.S. and southeastern and south-central Canada. There are 645 species illustrated, and 12 pages of tree silhouettes. Although the book is thorough enough for the most demanding student or professional biologist, the author has avoided use of difficult terminology.
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### A Field Guide to the Birds

By Roger Tory Peterson. Here is a new kind of bird guide that emphasizes the characteristics of birds when seen at a distance. Peterson's famous system is based on pattern drawings, field marks, and comparisons between species. This book is a winner of the Brewster Medal, the highest award in the field of ornithology. Includes 1000 illustrations, 500 in color.
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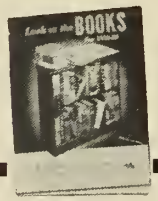

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anecdote, here is exciting adventure.

Here, too, is history told by a man who has lived it. Bob Briscoe's first assignment was with *Fianna Eireann,* the youth organization that trained boys for the Irish Republican Army. Later he went to Germany as the notorious "Captain Swift" to initiate one of the most amazing gun-running operations of modern times. After the civil war, he became one of the men who, with Eamon de Valera, established free government in Ireland. Active from the first in Zionism, he taught IRA guerrilla tactics to the militant Zionist movement Irgun, and pioneered in raising money for the "coffin ships" that smuggled thousands of Jews into Palestine as the shadow of fascism raced over Europe.

Here, also, is the love story of Bob and his beautiful wife, Lilly, who traveled with him on some of his most dangerous missions, with strategic messages hidden in the baby's diapers. I'd like to know her, too.

*The Proud Possessors* (Random House, $5.95) is a striking literary portrait gallery of the extraordinary men and women who have amassed America's great art collections.

In vigorous strokes **Aline B. Saarinen** catches the personalities of beautiful Mrs. Potter Palmer, who brought the work of the great 19th-century French painters to Chicago before they were discovered by the Eastern social set; J. Pierpont Morgan, who dominated the art world as he did industry; Isabella Stewart Gardner, who loved to shock Boston society; Andrew Mellon, who decided the U.S. needed a national art gallery and presented it with one, and many other equally individual, intensely human Americans.

Mrs. Saarinen is an art critic for *The New York Times,* but you don't have to be an expert to enjoy her fascinating book. All that's required is a genuine interest in people.

One slip can muddy a man's claim to fame—and right here I'm thinking of Col. John H. Chivington. He is most remembered because in 1864 his command slaughtered friendly Indians at Sand Creek, in Colorado. Cynical chroniclers never fail to couple that with the fact that he had been "presiding elder" of the Rocky Mountain District of the Methodist Episcopal Church. But *The Confederate Invasion of New Mexico and Arizona 1861-1862* (Westernlore Press, $7.50) by **Robert Lee Kerby** reveals what few know: Chivington, by an audacious flanking attack, routed the invaders at Glorieta Pass and started them back to Texas.

It was a pivotal engagement. The Confederates were bent on nothing less than taking over the Southwest,

# Books to Spur Your Mind

***What is Christianity's role in this fast-shifting world? What is the personal responsibility of the Christian? You may not agree with all they say, but the authors of these recent books try to answer those questions.***

**The Gospel in Dispute** *by Edmund Perry* (*Doubleday, $3.95*) re-examines the basis for Christian missions, and outlines a new strategy of thought and action for Christianity in relation to Judaism, Buddhism, Islam, and Hinduism.

**Marx Meets Christ** *by Frank Wilson Price* (*Westminster, $3.50*) is a blend of objective judgment and personal witness from a man whose 30 years as a Presbyterian missionary in China included three years under the Communists.

**The Surge of Piety in America** *by A. Roy Eckhardt* (*Association Press, $3.50*) is a penetrating analysis of the current upsurge of religious interest in this country.

**The Spirit of American Christianity** *by Ronald E. Osborn* (*Harper, $3.75*) is a clear-cut presentation and defense of the American free-church system.

**Christian Ethics** *by Georgia Harkness* (*Abingdon, $3.75*) seeks paths modern American Christians can follow. It does not fully answer all the questions it raises, yet it's one of the best basic books on ethics now available.

**Work and Contemplation** *by Douglas Steere* (*Harper, $2.50*) expresses the thesis that "Work without contemplation is bitter and blind; contemplation without work is callow and empty."

**Religion as Creative Insecurity** *by Peter A. Bertocci* (*Association Press, $2.50*) is a refreshing antidote for the view that the chief end of man is to find security and peace of mind. The real question, as the author sees it, is not whether we shall suffer, but for what shall we suffer.

**If the Churches Want World Peace** *by Norman Hill and Doniver Lund* (*Macmillan, $3*) considers the obligations and performance of American churches toward world peace from the viewpoint of laymen who are schooled in international affairs.

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with the gold mines of Nevada and California which financed the North. Kerby's account is not a breezy narrative, for he did it as a thesis (at Notre Dame University). But if Civil War history is your dish, you'll be fascinated by this documented story of how Colorado troops blocked Confederate ambitions. And I think you'll agree that the preacher who spurned the chaplaincy to be an officer "turned out to be the best soldier in the regiment."

Against a backdrop of great historical events, **Paul Angle's** *The American Reader* (Rand McNally, $7.50) falls easily into the "book you can't put down" class.

A lot can happen in 400-odd years, and it does here in 248 different accounts of what was seen and heard between Columbus' time and Explorer I. This is a veritable "You Were There" of U.S. history.

Plymouth settlers make a compact; Pike finds a peak; a half-mad actor broods over the South's defeat; a long trip around South America shows the need for a canal, and in a final chapter, which we know is only a beginning, Jupiter-C soars 200 miles into space.

In Mr. Angle's book, these and many more events really come alive.

Southern Methodist University Press continues to turn out first-rate Western Americana. Latest is *The West That Was, From Texas to Montana,* by **John Leakey,** as told to **Nellie Snyder Yost** ($5). It's rich with reminiscences and pictures that spell out the hard life of cowboy and rancher.

*The Audubon Book of True Nature Stories* (Crowell, $5) is a lively anthology of animal-personality sketches and delectable bits of animal behaviorism selected by **John K. Terres,** editor of *Audubon Magazine.*

Aloysius, the portly porcupine, refuses to pose for a painting, and Mrs. Sphex, the absent-minded wasp, can't recall where she cached her dinner. We even learn of marine diplomacy from Pelorus Jack, pilot dolphin of the 1800s, who scorned treats from passengers to guide ships in a New Zealand strait.

All in all, this book is a long, satisfying look into the wondrous workings of nature.

The new meanings of Christian education in a scientific age, and what it hopes to accomplish in the making of the individual are illumined discerningly in *The Marks of Christian Education* by **F. Gerald Ensley** (Methodist Publishing House, $1.25).

The author, resident bishop of the Iowa Area of The Methodist Church and vice-chairman of the Commission on Education, is familiar to TOGETHER readers through his part in the Powwow, *Why Don't Methodists Have Parochial Schools?* [November, 1958, page 30]. Now, in his new book, he writes knowingly of secularism and other influences which would relegate Christian learning to an "elective." Christian education, he says, should match the best in the academic program. It must also compete with other philosophies and with materialism.

"The Christian college cannot match brick and stone with the state university," the bishop concludes. "The Christian institution must often bow in age and position to independent schools. But the true Christian college has the one thing needful—a light for the human voyage."

The world of Miguel Cervantes would be as strange to us as it was to his windmill-tilting hero, Don Quixote. The first great writer of Spanish prose lived over 300 years ago during the exciting era of the Spanish conquest, and died the same year as Shakespeare, 1616. The biography **Rafaello Busoni** has written and illustrated, however—*The Man Who Was Don Quixote* (Prentice-Hall, $3.95)—has a vivid touch. Busoni makes the adventures of this man, considered a failure by almost everybody who knew him, and

*Cervantes' hero rides forth with his squire to resurrect knight-errantry.* Don Quixote *has been called the best novel in the world by numerous critics.*

who wrote the first masterpiece of Spanish literature in a Madrid prison, as immediate as today.

Busoni, one of Europe's top painters and illustrators, writes as well as he paints. After you've read his book, you may want to reread Cervantes' story of the knight of the woeful countenance. You'll find that recent abridged editions

# *So You're Choosing A College...*

# Here is help in choosing wisely

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University of Denver Denver, Colo.

### COLLEGES

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Albion College Albion, Mich.
Allegheny College Meadville, Pa.
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Baker University Baldwin, Kans.
Baldwin-Wallace College Berea, Ohio
Bennett College Greensboro, N.C.
Bethune-Cookman College Daytona Beach, Fla.
Birmingham-Southern College Birmingham, Ala.
California Western University San Diego, Calif.
Centenary College of Louisiana, Shreveport, La.
Central College Fayette, Mo.
Claflin College Orangeburg, S.C.
Clark College Atlanta, Ga.
College of Puget Sound Tacoma, Wash.
College of the Pacific Stockton, Calif.
Columbia College Columbia, S.C.
Cornell College Mount Vernon, Iowa
Dakota Wesleyan University Mitchell, S.D.
DePauw University Greencastle, Ind.
Dickinson College Carlisle, Pa.
Dillard University New Orleans, La.
Drew University Madison, N.J.
Emory and Henry College Emory, Va.
Evansville College Evansville, Ind.
Florida Southern College Lakeland, Fla.
Greensboro College Greensboro, N.C.
Hamline University St. Paul, Minn.
Hendrix College Conway, Ark.
High Point College High Point, N.C.
Huntingdon College Montgomery, Ala.
Huston-Tillotson College Austin, Texas
Illinois Wesleyan University Bloomington, Ill.
Iowa Wesleyan College Mount Pleasant, Iowa
Kansas Wesleyan University Salina, Kans.
Kentucky Wesleyan College Owensboro, Ky.
LaGrange College LaGrange, Ga.
Lambuth College Jackson, Tenn.
Lawrence College Appleton, Wis.
Lycoming College Williamsport, Pa.
MacMurray College Jacksonville, Ill.
McKendree College Lebanon, Ill.
McMurry College Abilene, Texas
Millsaps College Jackson, Miss.
Morningside College Sioux City, Iowa
Mount Union College Alliance, Ohio
National College Kansas City, Mo.
Nebraska Wesleyan University, Lincoln, Neb.
Ohio Northern University Ada, Ohio
Ohio Wesleyan University Delaware, Ohio
Oklahoma City University Oklahoma City, Okla.
Paine College Augusta, Ga.
Pfeiffer College Misenheimer, N.C.
Philander Smith College Little Rock, Ark.
Randolph-Macon Woman's College, Lynchburg, Va.
Randolph-Macon College Ashland, Va.
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Scarritt College Nashville, Tenn.
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Southwestern University Georgetown, Texas
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Texas Wesleyan College Fort Worth, Texas
Union College Barbourville, Ky.
University of Chattanooga Chattanooga, Tenn.
Wesleyan College Macon, Ga.
Wesleyan University Middletown, Conn.
West Virginia Wesleyan College, Buckhannon, W.Va.
Western Maryland College Westminster, Md.
Westminster College Salt Lake City, Utah
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Brevard College Brevard, N.C.
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Emory-at-Oxford Oxford, Ga.
Ferrum Junior College Ferrum, Va.
Green Mountain College Poultney, Vt.
Hiwassee College Madisonville, Tenn.
Kendall College Evanston, Ill.
Lindsey Wilson College Columbia, Ky.
Lon Morris College Jacksonville, Texas
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Lydia Patterson Institute El Paso, Texas
Navajo Methodist Mission School, Farmington, N.M.
Pennington School Pennington, N.J.
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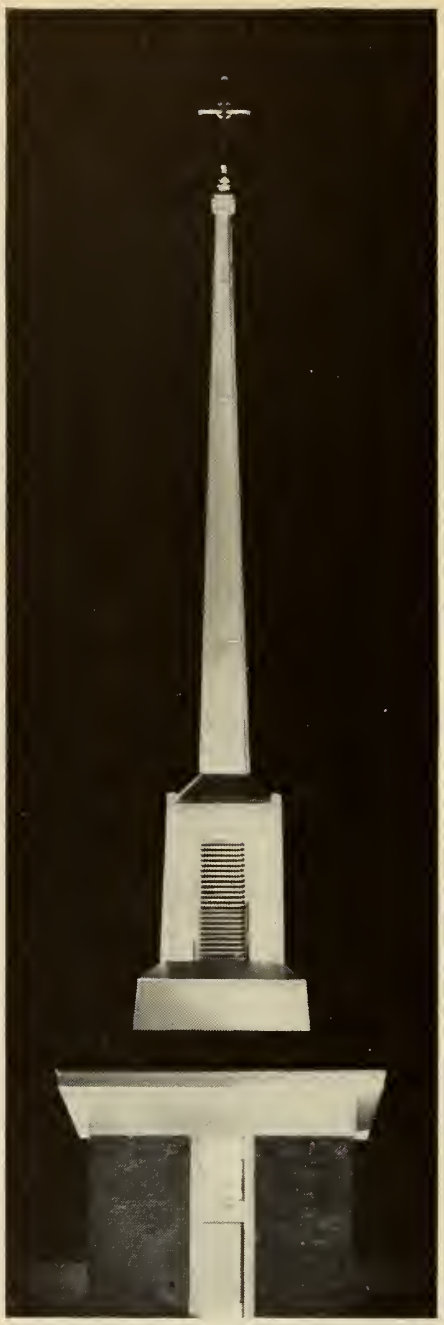

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of *Don Quixote* omit repetitions we once found tedious, yet retain the spirit of the writer who has caused his readers to laugh at their own absurdities for more than 300 years.

**James W. Carty, Jr.,** religion editor of *The Nashville Tennessean* and known to TOGETHER readers for his part in the Powwow on *Can Coaches Be Christian?* [August, 1957, page 13], reports on the world-wide religious influence of the city known as the Athens of the South in *Nashville as a World Religious Center* (Cullom & Ghertner).

This slim volume, which is being distributed free to religious and lay organizations as a public service by the publishers, describes in one section the activities of the Methodist Publishing House. MPH is the second oldest book-publishing firm in America and publisher of TOGETHER. The author also describes many national boards and agencies of The Methodist Church and Scarritt College, which trains 40 per cent of the world's Methodist missionaries.

I can't prove it, but I'd guess that Masons abound among TOGETHER readers. To them, and to others who enjoy reading bits of inspirational prose and poetry, I commend *A Treasury of Masonic Thought* (Crowell, $3.75). These selections have been collected by **Carl Glick,** who is on the faculty of Methodist-related California Western University at San Diego. [See *Methodists Still Start Colleges,* October, 1958, page 24.]

What surprised me, as well as the quality of the content, is the imposing list of Masonic contributors. Among names well known in literature are Bobbie Burns, William Cowper, Goethe, Edwin Markham, Alexander Pope, Sir Walter Scott, Count Leo Tolstoi, Voltaire, and Mark Twain. Here is a book well worth a place on anyone's reference shelf.

Negro music, songs, stories, and poetry have enriched the culture of this country from its earliest days. Consequently *The Book of Negro Folklore,* edited by **Langston Hughes** and **Arna Bontemps** (Dodd, Mead, $6), is what the fictional, steel-driving hero John Henry would call "a real humdinger" of a book.

The authors, whose own works are favorites of mine, present a rich collection of selections ranging from Negro folklore to the current works of Negro writers. Fantastic and factual, humorous and sad, it all makes wonderful reading.

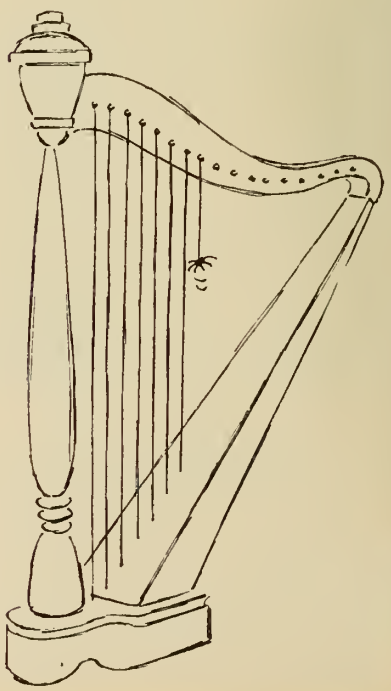
Many books on how to understand ourselves are written from the viewpoint of abnormal psychology. **John Homer Miller's** *Why We Act That Way* (Abingdon, $1.25) is different. It's for normal people in normal life situations. Maybe I flatter myself, but all the way through I felt he was talking about Barnabas.

Mr. Miller, pastor of a Congregational church in Massachusetts, explains the whys of human behavior in ordinary language brightened by analogies and anecdotes. If your life sometimes doesn't seem worth the bother of getting up in the morning, take a look at this paperback book. There are mental and spiritual vitamins within its pages.

In light of **Margaret Sanger's** *Too Many People!* [September, 1957, page 16], I have been particularly interested in a free pamphlet published by the Hugh Moore Fund, 51 E. 42nd St., New York City 17. Its alarming title is *The Population Bomb.*

The U.S. government, this pamphlet insists, goes merrily ahead appropriating hundreds of millions "to improve the well-being of the people" of other lands —the result of which is more hungry people. There are more hungry people in the world today than there were when the foreign-aid program began, it claims. And world population now is growing at the rate of 5,000 people every hour. In this timely work there's plenty of food for thought.

Revised editions of two coin collectors' books reached us recently—but my fellow staff member who collects coins says they were not revised enough! The values quoted for scarce coins are too low, he says, even for selling prices. And one book contains an error. Otherwise *Coinometry,* by **Robert V. Masters** and **Fred Reinfeld** (Sterling, $3.50), and *Coin Collectors' Guide,* by



**Deane Sears** and **Martin Rywell** (Pioneer Press, $1.50), have something of interest to both old and new numismatists.

*Coinometry* has an excellent chapter on commemoratives and many fine illustrations. For those of us who haven't handled one recently, the book reminds us that Woodrow Wilson's picture is on the $100,000 bill. *Coin Collectors' Guide,* with few illustrations but a better list of coins, has a detailed history of the U.S. monetary system, and an interesting chapter on coins in the Bible. The *Guide's* error is on page 6—there is no 1821 S cent! *Coinometry,* on page 10, says the 1951 U.S. mint-proof set is worth $3.50, on page 55 it says $25. The *Guide,* on page 42, values it at $5. A reliable dealer recently quoted his price as $42.50. That's why my co-worker didn't buy it, he says.

Military service is one of the best examples I know of an experience that will either do something *to* you or *for* you, depending on your point of view.

That is why the Methodist Commission on Camp Activities has put out the pamphlet, *The Christian and Military Service,* a reprint of an article by **D. Stewart Patterson** in the May, 1958, issue of *Christian Action.* You can buy a copy for 5¢ from the Methodist Commission on Camp Activities, 100 Maryland Ave., NE, Washington 2, D.C. And for someone who has military service ahead of him, this is just about the best way I can think of to spend a nickel.

Almost every pun you've ever heard, and many you've let slip past you, can be found in *Puns, Puns, Puns* by **Helen Hoke** and **Boris Randolph** (Franklin Watts, $2.95). There are funny ones and just plain punny ones, some that might well have been omitted and some that will fold plenty of readers double with laughter.

Those who were nurtured on the tart rejoinder, however, will be likely to look down on this gathering as corn.

The pleasure I took in reading *Our Fathers and Us: The Heritage of the Methodists* (Southern Methodist University Press, $3) was shadowed by the knowledge that this was **Umphrey Lee's** last book. He completed it the day he died last June.

It is a fitting climax to the writings of this noted Methodist scholar who was successively student, teacher, president, and chancellor of Southern Methodist University. In its pages it carries the note of confidence and joy, the air of expectancy, that Dr. Lee believed was the special genuis of Methodism.

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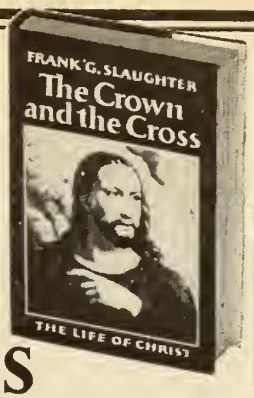


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# Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

**EXODUS, by Leon Uris** *(Doubleday, $4.50).*

This is a real blockbuster. It covers a long period of time in its flashbacks and it never forgets the single theme of Jewish suffering. I am glad to learn it is to be made into a movie.

The story has to do with modern Israel and the period preceding and following the establishment of the national state. Israel is to me one of the most exciting stories of our time. This book captures the spirit of that adventure. However, it is only incidentally a novel, for the plot is but the focusing point of a history of Jews and anti-Semitism. It is a terrifying thing to read what nations have done to this gifted minority and I think the book will do much good in opening the eyes of Christians.

*Exodus* is written admittedly from the Zionist point of view and to that extent it may be called biased. You will find everything pretty well documented, however. For me, it was a moving and disturbing experience to read *Exodus*. I understand a little better why God chose the Jews and why the Bible is our greatest book.

**THE MERGER, by Sterling Quinlan** *(Doubleday, $3.95).*

If you should read this book and nobody is looking, tear out the last two pages of the author's dedication. He got the idea that a dedication should be put at the last instead of at the beginning, and he turns it into pure corn. What was a pretty good book with some ruthless, worrying characters, Mr. Quinlan tries to make into a moralistic tale with two pages of schmaltz. However, I am making too much of a little thing; I do it only because I hope the author will never fall into this trap again.

The book has to do with the merger of two big TV organizations. There is a fight to maintain position and a struggle between the leadership in both groups. It is much like the old Romans putting two gladiators into the arena and waiting to see which one killed the other. This is supposed to be good business procedure, but it gives ulcers and breaks up marriages. There must be something to it because I never read a book about TV that did not have this main theme.

One of my bright young laymen, however, is a TV man—and also one of my best churchmen. According to the books the boys write about the profession, he must be an exception.

**TENDERLOIN, by Samuel Hopkins Adams** *(Random House, $4.95).*

The late Samuel Hopkins Adams was an authority on early American life. This is the first novel of his I ever read. It deals with New York City at the turn of this century when there were horsecars and gaslights. It is full of interesting information concerning those days and it even tells us how the phrase, "the 400," was born. This is the best part of the book for the plot really isn't much. It has to do with a crusading minister and a crooked police department. The characters are a little too trite and they never do anything unexpected. Mr. Adams' literary reputation has been established and it will not stand or fall on what I have to say about this novel. This pleases me, for on the basis of some of his other contributions I wish I could say more nice things about *Tenderloin.*

**MRS. 'ARRIS GOES TO PARIS, by Paul Gallico** *(Doubleday, $2.50).*

TV viewers may remember a production some months ago. Gracie Fields was the lead and it had to do with a London charwoman and her adventures in buying a Dior dress in Paris. I enjoyed it. Well, this book is the source of the play. It is full of delight and sentiment. I do not mean to suggest it drips, for it simply warms the heart, even of a disillusioned bishop. Mrs. 'Arris is quite a gal and what happens to her is certainly unusual, yet quite believable. Real folks, whether they are charwomen or French aristocrats, recognize one another. So do the phonies. Courage is the same in every class and honesty knows no boundary.

*Hobby Alley*

# 3-D Doodles

*By WILLIAM H. HOLADAY*

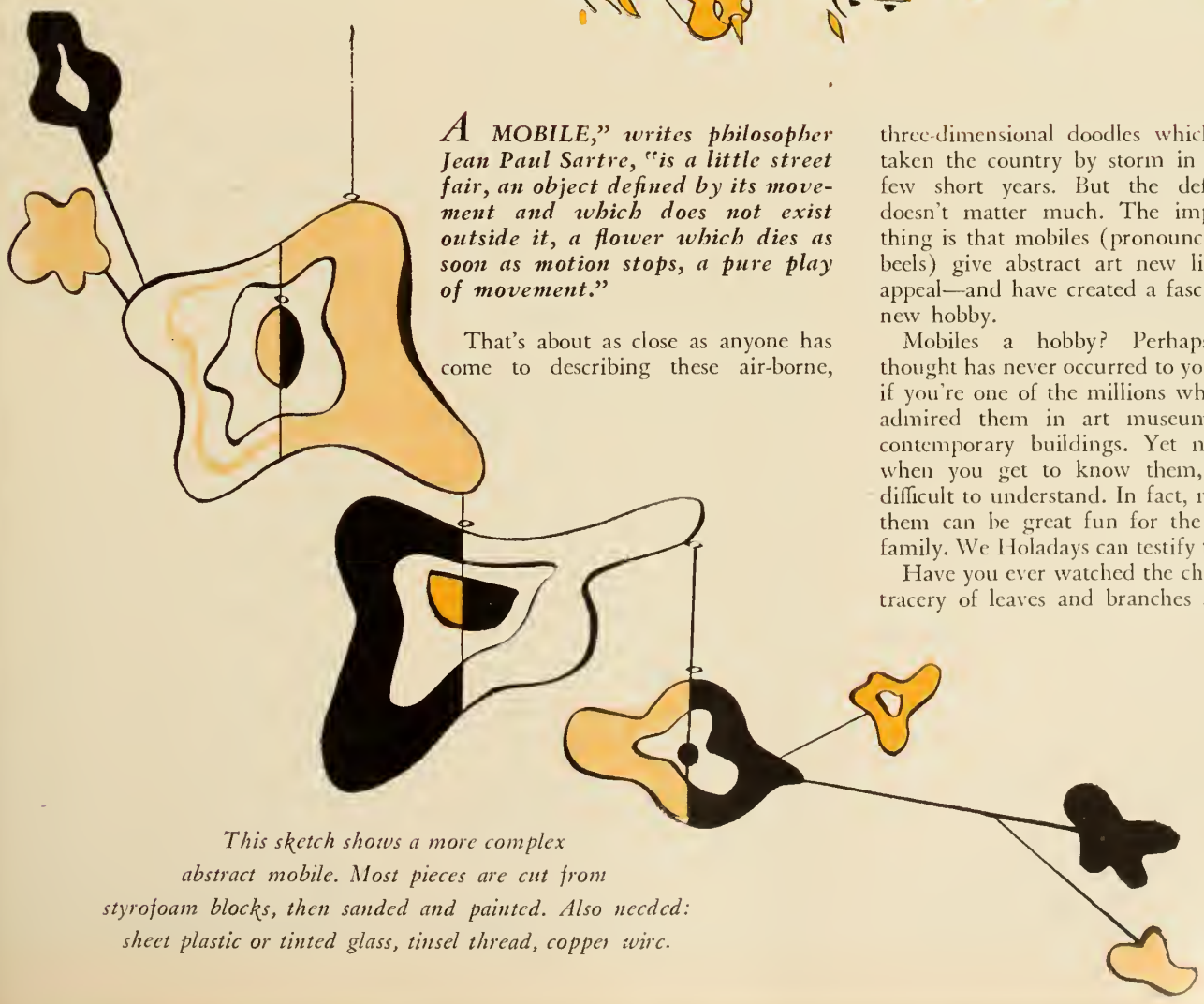
*One of the author's ideas for a simple, naturalistic spring mobile. The branch is brightened with seasonal tempera colors and decorated with three-dimensional paper birds or flowers.*

***A MOBILE," writes philosopher Jean Paul Sartre, "is a little street fair, an object defined by its movement and which does not exist outside it, a flower which dies as soon as motion stops, a pure play of movement."***

That's about as close as anyone has come to describing these air-borne, three-dimensional doodles which have taken the country by storm in only a few short years. But the definition doesn't matter much. The important thing is that mobiles (pronounced *mo-beels*) give abstract art new life and appeal—and have created a fascinating new hobby.

Mobiles a hobby? Perhaps that thought has never occurred to you, even if you're one of the millions who have admired them in art museums and contemporary buildings. Yet mobiles, when you get to know them, aren't difficult to understand. In fact, making them can be great fun for the whole family. We Holadays can testify to that.

Have you ever watched the changing tracery of leaves and branches against



*This sketch shows a more complex abstract mobile. Most pieces are cut from styrofoam blocks, then sanded and painted. Also needed: sheet plastic or tinted glass, tinsel thread, copper wire.*

an autumn sunset? The busy zigzag of a hummingbird at a lilac bush? Or pictured in your mind the swirling fury of particles that make up an atom?

Such images are nature's age-old precedents for modern-day mobiles. In simplest terms, a mobile is merely an attempt to break up space as dynamically as nature does. Around each of us is inspiration for innumerable mobiles.

That's how we Holadays first became mobile minded. We've always enjoyed family excursions in the country to study nature, collect specimens, and sketch or paint.

One fall day, after we had scattered to collect appealing natural treasures, we found that each had gathered bittersweet. Some we used in floral arrangements and decorations; many of my still-life paintings that winter featured bittersweet at its brightest red-orange. But our favorite memento of that day was the mobile we made of dried bittersweet berries, colorful waxed autumn leaves, dyed wheat heads, painted milkweed pods, twigs, and wire. It brought the crispness of fall right into our living room.

The endless variety of the seasons suggests countless mobiles which you can make from natural materials. Our fall mobile, for instance, could just as well have included such things as nut clusters, gourds, dried peppers, and Indian corn—all of which were close at hand.

Nearly every holiday means mobile fun, too. Just think of the chances you have at Halloween, with the figures of cats, bats, pumpkins, ghosts, and goblins!

At Christmas, you might paint a piece of driftwood blue and white with tempera, or brush it with glue and dust it with table salt or Epsom salts to give it glitter. From it, hang Christmas-tree ornaments or silver, gold, and white angels cut from foam plastic. A mobile featuring the familiar figures from a crèche would be most appropriate, too.

In spring and summer the possibilities are endless. One way to capture the spirit of the out-of-doors is to use a small, leafy tree branch—perhaps brightened with tempera colors—as a perch for three-dimensional birds or flowers made of construction paper. To suspend this simple mobile, find the point of balance after the flowers or birds have been glued to, or hung from, the branch. Again, a trip to the seashore might yield a mobile of shells and pebbles. Wherever you are, nature's richness will suggest many creations.

One of our all-time favorites was born accidentally during an excursion in the Black Hills of South Dakota. Deluged by a sudden thunderstorm, we took refuge in a deserted mine. Inside were old, abandoned mattocks, sluices, pans, and other mining equipment. Gathering bits of tin from a cup, wire from instruments, glass from an old lamp, and other odds and ends, we fashioned a mobile that seemed to make the years fall away. It was really something of a museum piece.

Abstract mobiles are my personal pets. These are mobiles composed of free forms—shapes that don't resemble anything in particular. With this sort of mobile, the sky's the limit. I can try for any effect, with virtually no restrictions as to materials, design, or any other factor.

I begin by making a rough sketch of what I want. Then I cut the necessary shapes and spread them out on my work surface. And finally I assemble them into a mobile which is pleasing to the eye and has the balance necessary for freedom of movement even in the slightest air current.

Assembling them takes some skill. The skeleton of a typical mobile is

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**PEN PALS** (open to age 18): Naomi Sue Dee (14), New Albin, Iowa; Betty Lyn (11), RD 2, Columbiana, Ohio; Linda Bowman (11), RD 2, Columbiana, Ohio; Shirley Ann Phillips (17), R. 2, Box 140-A, Buckhannon, W. Va.; Marilyn Husz (13), Box S76, Carson, Iowa; Cindy McAvoy (10), Box 8S2, Sag Harbor, N.Y.; Doris Lowe (13), 8007 43rd Ave., Sacramento, Calif.; Rebecca Ann Warner (9), Fingal, N. Dak.; Marylou Stone (14), S Hovey St., Ipswich, Mass.; Janie Stone (1S), Scottons Lane, Ipswich, Mass. Trina Roulet (12), 7348 Keen Way, Seattle 3, Wash.; Janet Becker (12), 7223 West Greenlake Way, Seattle 3, Wash. Elizabeth Teare (16), 823 Bluemont, Manhattan, Kan.; Karen Jones (17), Box 266, Garretson, S.D.; Eula M. Schultz (12), Box S12, Lucedale, Miss.; Karen Guge (1S), 6S9 Walnut Ave., Elgin, Ill.; Carla Nuttelman (17), Box 18, Wonewoc, Wis.; Alphonso Pulliam (18), State Hospital No. 1, Fulton, Mo.; Sandra Rice (12), 8322 Highland, Kansas City 10, Mo.; Sue Smith (1S), 324 Flower St., Pulaski, Tenn.; Kay Graham (1S), 22 N. Pearl St., Meriden, Conn.; Joanne Dilley (14), 133 Hickory St., Sharpsville, Pa.; Duane Mitchell (1S), 31S 9th Ave. S., Nampa, Ida.; Janice DeVore (12), Box 327, Lind, Wash.; Marie Conley (16), 6 Cornelia Dr., Bellmaur, N.J.; Connie Reeves (14), 667 Rockaway St., Staten Island 7, N.Y.

really a series of carefully balanced levers. Each lever (commonly a horizontal wire) has weights (the shapes hanging by wire or thread) on it. These determine its point of balance (the point where it is suspended from above, usually by wire or thread). The secret is to have each lever correctly joined to the whole series so that it has independent movement and is pleasing to look at. That usually means juggling and improvising, if not a major change of plans.

One construction pattern I like is this: Balance a large, heavy shape at one end of the main lever (the uppermost horizontal wire) with a far-reaching succession of smaller, lighter counterweights on the other end. Some mobiles I've built this way have reached out 10 feet and extended nearly from ceiling to floor.

Choice of materials is no problem. I like those which can be handled easily (sheet plastic and plastic foam, for instance). But well-known artists have used virtually every imaginable material—metal, plywood, driftwood, natural wood, composition board, soda straws, leather, plaster of Paris, glass, tissue and construction paper, cardboard, candy wrappers, metal stripping, screening, table-tennis balls, coat hangers, beads, stones, even clock parts. These materials, of course, are in addition to wire, thread, or ribbon for suspension, and paints, dyes, or crayons for coloring. The truth is, almost anything can be used. Your only limitation is your own imagination.

Don't be scared because balance and assembly are sometimes a bit difficult. There are a few tricks you'll pick up as you go along. And be sure to read such books as those written by artist John Lynch—*How to Make Mobiles* (Studio-Crowell, $3.50) and *Mobile Design* (Studio-Crowell, $3.95). Both have pictures of mobiles by famous artists and will give you plenty of ideas, as well as pointers on how to avoid common construction errors.

Is making mobiles a hobby for you? That's something you'll have to decide. The best way is to try a few. There's one thing sure—you'll be contributing a personal touch to the decoration of your home. Display your mobiles proudly wherever they look best; they're in style now.

I've found mobiles can be a fascinating family hobby and an intriguing form of art. It's as mobile pioneer Paul Calder once explained, "Art can be more useful than purely utilitarian things. Anything that amuses you and holds your interest has a use. The use of art is to please your senses."

Tell that to your friends if they snicker at your first mobile. And be patient. It probably won't be long before you'll find they've succumbed to the lure of making mobiles themselves!

*Dr. Nall Answers Questions About*

# Your Faith and Your Church

## What will happen when I die?

No one knows. Dying is a blessed mystery.

The idea that the soul cannot be destroyed and is set free from the degenerating and decaying body at death is not exclusively Christian. Plato had it. What is distinctly Christian is the belief in Christ's victory over death and in a similar victory for every follower.

Paul thought much about this. He spoke of the "spiritual body," but never described it. To say that it is flesh and spirit, while the present body is flesh and blood, is not to picture it so that we can understand. He said that Christians are willing "to be away from the body and at home with the Lord." He shrank from physical death, but even more he hated the thought of separation from God. To be "at home" with him is the goal of Christian living and dying. We must agree!

There is no support in the Bible for the claim that we shall have revived or resuscitated bodies. They will not be repaired and remodeled bodies ("glorified" cannot mean that!) but, whatever they are like, we may be sure that they will be adequate for our needs with the Father.

## Does the Bible encourage wine drinking?

Certainly not, though the psalmist (Psalm 104:15) thanks God for wine that makes man's heart glad, and there are other passages indicating that there is joy in the abundance of wine (Isaiah 25:6 and Amos 9:13-14).

But over against these we must put the praise for total abstainers: Daniel and the three Hebrew children (Daniel 1) and Jonadab and the Rechabites (Jeremiah 35).

To the argument that Palestinian wine was weak, pure, and harmless ("like our fruit juices") we must oppose the evidence that Noah was drunk when his nakedness was exposed and Lot, rescued from burning Sodom, was guilty of incest with his daughters who got him drunk with wine. And there must have been some potent wine around or the prophets would not have thundered against it (Amos 6:6; Isaiah 28:7-8; 5:11-14). The warnings of Proverbs are well-known: wine is a mocker; it stings like an adder; it corrupts princes and perverts justice.

The miracle of Jesus at Cana, when he relieved the embarrassment of a wedding host by turning water into wine, is sometimes dragged into the conversation. And there is no use trying to explain this away by allegorizing it. Whatever view we take concerning what actually happened, we ought to see that, in John's view (John 2:1-11) the Gospel always brings spiritual stimulus and joy. So, as Rollin H. Walker explains in *Does the Bible Encourage the Use of Wine?* (published by the Methodist Board of Temperance), "this story of how Christ, if he is made the guest of honor, brings inexhaustible sources of cheer to our social gatherings, is a temperance tract, instead of an argument in favor of wine drinking."

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*Dr. T. Otto Nall, editor of* The New Christian Advocate, *for 36 years has been a journalist, lecturer, traveler and minister. He draws on this vast background to answer for readers their questions about their faith and their church.*

# The Youngest Cousin

*By RUTH BISHOP JULINE*

THERE WERE five excited cousins in Tingleytown. Dennis, Connie, Freddie, Gayla, and Little Chris had each received an invitation in the mail. All the invitations said:

"Won't you please come to my birthday party tomorrow at two o'clock? Love, Grandma."

"Grandma's parties are fun," giggled Connie. (She was the cousin who looked the most like Grandma.)

"And full of surprises!" added Freddie. (He was the strongest cousin.)

"What will we give Grandma for a birthday present?" asked Dennis. (He was the red-haired cousin.)

"Yes, what will we give Grandma?" echoed Little Chris. (He was the youngest cousin, so no one paid much attention to him.)

"I have a wonderful idea," said Gayla. (She was the oldest cousin.) "Grandma needs a new apron. Those old brown, ruffled ones are faded and worn. We'll put all our money together and buy her a pretty one—one with pink roses on it."

Next day at two o'clock the five cousins hurried down the street. In Gayla's hands was a gift for Grandma, all wrapped up in pretty paper.

Grandma met them at the door and she was very pleased when she unwrapped the new apron.

"It's just what I need," she said.

There were games and singing and contests. Finally came the ice cream and cake.

"Now," beamed Grandma when the last crumb of cake was eaten, "I have a surprise for you." And she hustled off into the bedroom.

The cousins looked at one another and grinned. Grandma always had a surprise for them!

Grandma hustled back into the room. She carried a large, flat basket. In it were five gifts. She placed the basket on the table, saying, "There's a gift for each of you. Take your choice and I hope you like what you choose."

"I'm first!" cried Gayla, "because I'm the oldest."

She stepped up and looked closely at the packages.

"I'll choose this one," she decided, pointing to a gift tied with yellow ribbon.

"Next!" cried Freddie, "because I'm the strongest!" He chose a package tied with pale-green ribbon.

"My turn!" cried Dennis, "because I'm the red-haired cousin!" He chose a gift tied with orchid ribbon.

"I'm next 'cause I look like Grandma!" cried Connie, pushing in ahead of Little Chris.

There was only one package left in the basket. It was sort of lumpy looking and it was tied with cord from Grandma's string ball.

"I-I'll take this one," stammered Little Chris. He glanced from the plain package in his hands to the exciting gifts in his cousins' hands. Then he shrugged his shoulders and thought, "Oh well, I'm only the youngest cousin."

Gayla unwrapped her gift and found a coloring book.

Freddie unwrapped his gift and found a puzzle.

Dennis found a storybook and Connie a harmonica.

Little Chris untied the string on his package. He turned back

the tissue and held up the thing he found inside.

"Why," gasped all the cousins, "it's one of Grandma's brown aprons! There must be a mistake. Isn't there a mistake, Grandma?"

Grandma's eyes twinkled, but she shook her head.

"No mistake," she said.

Hopefully, Little Chris shook the tissue. No, there was nothing more in the package. His chin felt quivery, but he managed to say, "Thank you, Grandma."

No one saw the smile on Grandma's face because all the cousins had gathered around Little Chris.

"You may color in my coloring book," said Gayla.

"And you may help with my puzzle," added Freddie.

"I'll read my book out loud to you," promised Dennis.

"And you may be first to play my harmonica," smiled Connie.

Grandma came closer and said, "Maybe your gift isn't so bad, after all, Little Chris. Put your hand in the apron pocket."

Little Chris put his hand in the pocket and pulled out a red coin purse.

"Look inside it," smiled Grandma.

By this time Little Chris' fingers were as clumsy as toes, he was so excited!

"A half dollar!" he cried. "A silver half dollar. Is it really for *me*, Grandma?"

"It belongs to the one who chose the plain-looking gift," said Grandma.

"But I-I didn't choose it," admitted Little Chris. "Not really. I took it because there wasn't anything left in the basket."

Then Little Chris' eyes brightened. He had thought of a fine idea.

"I know what I'll do," he said. "I'll spend half my money to buy five ice-cream cones . . . one for me and one for each cousin. Then I'll save the other half of my money to carry in my new coin purse."

Little Chris drew a long, happy breath.

"Sometimes," he grinned, "*sometimes* it's really nice to be the youngest cousin!"

# Walking With Grandma

*I like to walk with Grandma;*
*Her steps are short like mine.*
*She doesn't say, "Now hurry up,"*
*She always takes her time.*

*I like to walk with Grandma;*
*Her eyes see things mine do—*
*Wee pebbles bright, a funny cloud,*
*Half-hidden drops of dew.*

*Most people have to hurry;*
*They do not stop and see.*
*I'm glad that God made Grandmas*
*Unrushed and young like me!*

—Mildred R. Grenier

# Springtime

*All things bright and beautiful,*
*All creatures great and small,*
*All things wise and wonderful,*
*The Lord God made them all.*

*Each little flower that opens,*
*Each little bird that sings,*
*He made their glowing colors,*
*He made their tiny wings.*

—Mrs. C. M. Alexander
From *First Graces*, © 1955, Oxford University Press.

*It takes four pretty girls to tote a plank these days? Sure—but not because it's heavy. Everybody wants to get in on the act!*

# In Hiawatha Land: A Cabi

***It wasn't exactly a Paul Bunyan operation, but it was fun when MYFers pitched in to build their own 'cabin in glory land.'***

*Pastor Dean Headley shows two helpers the fine points of sharpening a dull saw.*

THE LAND of sky-blue waters is the land of Paul Bunyan, Hiawatha, and a Methodist Youth Fellowship with big hearts and willing hands.

Bunyan, mythical lumber-camp hero, carved out Minnesota's lakes and rivers; Hiawatha, the Indian peacemaker, cleared its forests and fishing grounds for his people. And the MYF is building a camp where Methodist youths can enjoy the sun, the waters, and the green forests.

Last year 20 members of the Minneapolis area MYF added a large cabin—their sixth—to their 80-acre lakeside retreat, Camp Kingswood—and they did it in 10 days! Working in their spare time under supervision

*When the "boss man" calls for straight lumber he means straight! Judy Eaton and John Thaxter take no chances; they give each board an "eye test."*

# n 10 Days

of the Rev. Dean Headley, of the Anoka (Minn.) Methodist Church, the high-school and college-age youths started by clearing and leveling a site on the hilly, wooded grounds.

Unmindful of aching muscles and bruised fingers, the students then laid the concrete foundation, erected the walls and roof, and installed doors and windows. When they left, only the interior work remained to be done—by the next campers. The cabin cost less than $500—money the MYF had earned. Only small amounts of the materials were donated.

Camp Kingswood, 25 miles west

*Now the sills have been laid and the first wall is ready to go up. With all those volunteers on hand the job will be done in a jiffy.*

*As the supplies go down, the cabin goes up.*

of the Twin Cities, also has a clubhouse, a combination dining-assembly hall, and facilities for swimming, tennis, hiking, and boating. It is used by 800 youths each summer and hundreds more the rest of the year. The new cabin means eight more youths and a counselor can be accommodated each camp period.

Next year the MYF hopes to build another cabin and in 1962 still another. Their goal: to make Camp Kingswood the state's best youth camp. And they're sure they'll do it, too!

*Homeward bound! Muscles may ache, but for years to come this will be "their" cabin.*

# NEWS of the world parish

## RURAL METHODIST CHURCHES UNDER SCRUTINY

Methodist leaders will use the findings of 10 research projects to scrutinize rural and small-town churches in preparation for the fourth National Methodist Town and Country Conference, July 21-24, in Wichita, Kans. The projects, set up by the Board of Missions' department of research and survey, contain data on laymen's attitudes and beliefs, appraisals of current rural work, studies of community changes, and related material.

The findings will be available for delegates' study before the conference. At the sessions, the information will be used for reference as delegates seek to develop new strategy for rural programs and new ways of training leaders for small communities.

In calling the conference, the bishops stressed the need for re-examining the rural church in the light of current technological and cultural changes. Conference planners are urging that some representatives of urban churches attend.

Most conference work will be done in small study groups, with a day spent on each of these topics: *The Town and Country Church Considers Its Nature and Purpose, Methodism Organized to Face the Challenge of Town and Country, Town and Country Church Leadership in a Changing Society,* and *The Methodist Church and the Changing Society.*

Booths sponsored by church agencies are expected to present phases of rural work for which no program time could be allotted. The displays will include church architecture, audio-visual aids, church-school literature, and music.

*Anne Munroe and a prayerful Lincoln.*

### Not Fooling Russians

Russian people no longer believe their government's propaganda, Sen. Hubert Humphrey (D.-Minn.) has told a national conference on disarmament sponsored by secular and church groups, including the Methodist Board of World Peace. [See *What's Ahead for Religion in Russia?* March, 1959, page 22.]

"For 40 years they have been told how wonderful things are in Russia and how terrible they are in the exploited lands of the capitalists," he said. "It is obvious from the questions they ask about the U.S. that they don't believe a word of it."

### Lincoln at Prayer

A Methodist-inspired statue of Abraham Lincoln at prayer is receiving special attention in 1959, proclaimed Lincoln Year by President Eisenhower to honor the 150th anniversary of the Civil War president's birth.

Among recent visitors to the statue, in the Washington, D.C., Episcopal Cathedral, was four-year-old Anne Munroe of Bethesda, Md. Anne is the great-great-granddaughter of the Rev. William A. Houck, Methodist Civil War chaplain who reportedly saw Lincoln slip away from the crowd and kneel in prayer before delivering the Gettysburg Address. The incident led Mr. Houck's son, artist Herbert Houck, to carve the statue, believed to be the only one of Lincoln praying.

[For warm insights into Lincoln's boyhood, and the story of his parents' marriage by Methodist preacher Jesse Head, see *'He Loved Me Truly,'* February, page 24.]

### For Missions: New Record

The Methodist Board of Missions, in its annual meeting at Buck Hill Falls, Pa., commissioned 74 new missionaries and reported more than $27 million spent for mission work in 1958. Delegates also heard Dr. Vernon Middleton, chief of the home missions di-


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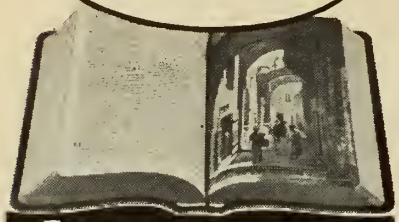

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vision, sound warnings for the church at home and overseas.

The board's expenditures included $14 million in 44 countries and more than $9 million in the U.S. mainland, Hawaii, and Puerto Rico. Assets increased from $82.2 million in 1957 to $83.3 million in 1958.

Dr. Middleton told the meeting that the U.S. has become obsessed with things. He described the nation as a victim of fear and comprised of nomadic people. In addition, he said it is being subjected to powerful pressures seeking to compel conformity.

"If we are to present an effective witness," he declared, "we must lay a secure foundation in the theological affirmations of the New Testament concerning God, his purpose, and his character; concerning Jesus Christ, his life and work, and significance; concerning man, his nature and destiny."

The board also heard that Methodism is growing in some European countries; that African leaders need more adequate training and a world vision if Africa is to take its true place in world life, and that there is need for increased evangelism among Negroes, Spanish-speaking persons in the Southwest, and Indians in Oklahoma.

## Religion in Schools

Chicago's Parent-Teacher Association opposes teaching about God in public schools, claiming this is the responsibility of parents and churches.

Moral and ethical values can be taught by explanation, experience, and example, without a religious approach, the PTA holds.

This differs from the policy of the Church Federation of Greater Chicago, which has said ". . . silence about God in education is actually partisanship and has the effect of denying religion's importance in life."

## New Pressure on Poles

New Communist attacks on religion in Poland are feared by Warsaw observers. These sources report creation of 900 courses in "scientific atheism" and other deterrents to the "dangerous" influence of religion.

Communist newspapers warn of "harmful" influences of Catholic social and cultural groups, which, they say, disseminate reactionary views. The Secular Schools Society is hailed as an opponent of religious instruction in schools.

## Crackdown in China

Chinese Communists are forcing 16 Protestant denominations to merge and many local churches to close, reports to the National Council of Churches indicate. The actions mean closer Red control and make the Church "not so much persecuted as captive," says Dr. Wallace C. Merwin, executive secretary of the China Committee of the NCC's Division of Foreign Missions.

In Shanghai, 188 of 200 churches have been closed and given to the government as "patriotic gifts." In Peking, 61 of 65 have met the same fate.

## New TV Series for Children

A new TV dramatic series initiated by the Methodist Television Ministry will interpret the Christian faith to children.

Helping are the children's workers of the Methodist Board of Education, which has endorsed the series as a project which vacation church schools may support.

## Refugees U.S.-bound

A Methodist specialist in refugee work has been assigned to help select 6,000 Dutch nationals from Indonesia for resettlement in the U.S. and to prepare them for citizenship. Dr. John S. Kulisz, secretary for refugee resettlement of the Methodist Committee for Overseas Relief, will spend several weeks in the Netherlands, working with victims of civil strife who fled from Indonesia to Holland, a country many of them had never seen although it was the home of their ancestors.

The 6,000 are being resettled by Church World Service.

## Hear Hospitals, Homes Report

More than 1.5 million persons were cared for in 1958 in the 229 Methodist institutions affiliated with the Board of Hospitals and Homes.

General Secretary Dr. Olin E. Oeschger has disclosed that in the last year 14 new homes for the aged, one new hospital, and a children's home were added to affiliated institutions.

Dr. Victor Hann, head of the Methodist Home for Children, Mechanicsburg, Pa., is the new president of the National Association of Methodist Hospitals and Homes. He succeeds Dr. Harold Baker of the San Diego Methodist Home, Chula Vista, Calif.

## Cuban Methodists Hopeful

Methodism is an important spiritual force in Cuba, strengthened rather than weakened by the recent revolution, religious sources now report.

Dr. J. E. Ellis, executive secretary of the Division of World Missions' Latin American field, and Miss Marian Derby, executive secretary of Latin American work of the Woman's Division of Christian Service, scored the dictatorial brutality of Batista. The regime, they added, caused Cubans to live in terror for nearly five years. They blamed "big business" for keeping the facts from the American public.

In the civil war, the Methodist

church ministered as a spiritual force to both groups and thus won the respect of both factions. Several pastors were reported beaten or driven from their charges by the Batista forces.

According to Miss Derby, Methodist and other youths regard Castro as a national hero.

Little, however, could have been done about the Castro purges, these observers said, although they might have been modified if authoritative persons had talked with Castro before the collapse of the Batista government. Both Dr. Ellis and Miss Derby had long talks with Castro and, they said, found him willing to listen to reason. They said neither the U.S. government nor the church should intervene, and they were critical of anti-Castro statements in Congress.

### *Hail Expansion of Seminaries*

The expansion of theological seminaries is one of the brightest spots in Methodist education. So the Board of Education was told at its recent annual meeting in Kansas City, Mo. "Not only are the 10 Methodist theological schools improving and expanding their facilities, but two new ones are scheduled to open," explained Dr. Gerald O. McCulloh, theological-education director.

National Methodist Theological Seminary is expected to open this year in Kansas City, Mo., and the Methodist Theological School in Ohio in 1960 at Delaware, Ohio.

Weakest spot is the program for older youths, the Rev. Joseph W. Bell, Youth Department director, revealed. He said more attention will be given to youths in military service, college, or at work.

The Board learned:

- Sunday-school membership apparently increased only about six tenths of 1 per cent, lowest gain in years.
- Circulation of Methodist church-school literature is 7 million, and increasing.
- Young people gave a record $756,901 to the Methodist Youth Fund for missions and youth work.

### *Hits Critics of Temperance*

Bishop John Wesley Lord, Board of Temperance president, would strengthen rather than modify the essential stand of Methodists on drinking. In a 1,500-word statement released at the Board's annual meeting, he answered critics who advocate a more moderate approach and who contend the church's position is educationally unsound, biblically unjustifiable, and coercive.

"The Methodist Church, through a long and honored history, has discovered that sobriety and abstinence are necessary to the life that seeks

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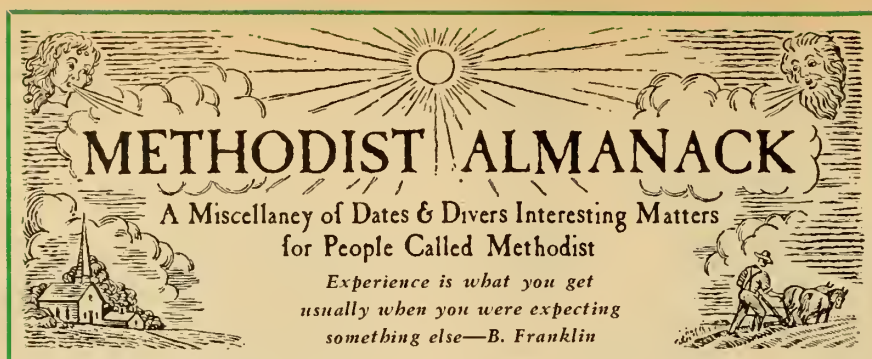


April hath XXX days — 4th Month

Every place is alike to him who goes nowhere without God.—1857 Methodist Almanack

| | | |
|---|---|---|
| 1 | W | Don't observe this, lessen you're a fool! |
| 2 | Th | *Words are the wings of action* |
| 3 | Fr | Sweet pea is April's flower |
| 4 | Sa | 13-stripe U.S. flag established, 1818 |
| 5 | S | Rob't Raikes, founder Sunday schools, d., 1811 |
| 6 | M | Methodist Promotion exec. meet, Kansas City |
| 7 | Tu | Wash., D.C., seminar for Methodist clergy |
| 8 | W | C. Wesley, 41, m. Sally Gwynne, 20; 1749 |
| 9 | Th | Asbury meets Robert Williams, 1772 ☞ |
| 10 | Fr | *Diligence makes Luck.* |
| 11 | Sa | Robinson 1st Negro in big leagues, 1947<br>Richard Allen 1st A.M.E. bishop, 1816 |
| 12 | S | National Christian College Day |
| 13 | M | Evangelism workshop, Nashville |
| 14 | Tu | Council of Bishops, Washington, D.C. |
| 15 | W | Nation mourns Abe Lincoln, 1865 |
| 16 | Th | First mfg. interchangeable parts, 1813 |
| 17 | Fr | 1st annual report Missionary Soc., 1820 ☞ |
| 18 | Sa | Ter'ble fire, San Francisco, 1906 |
| 19 | S | Asbury eulogizes Devereaux Jarratt, Episc. rector & friend of Methodists, 1801. "He was the first who received our despised preachers . . . took them to his house." |
| 20 | M | Wisconsin Territory established, 1836 |
| 21 | Tu | Webster's Amer. Dictionary published, 1828 |
| 22 | W | Oklahoma Terr. open to homesteaders, 1889 |
| 23 | Th | W. Shakespeare b. 395 years ago today |
| 24 | Fr | 1st Methodist Society in California, 1847 |
| 25 | Sa | S. Wesley, senior, d., 1735, at 72 |
| 26 | S | Uniting conference begins, 1939, to organize The Methodist Church |
| 27 | M | Peter Boehler goes to Heavenly Home, 1775<br>He caused conversion of J. & C. Wesley with aid of Moravians |
| 28 | Tu | Spain sends "Nina," "Pinta," "Santa Maria," to "preview" 1893 Exposition |
| 29 | W | *Content is Wealth.* |
| 30 | Th | Geo. Washington inaugurated, 1789. Four leading Methodists call to congratulate; he valued this recognition from the "church of the circuit riders." |

■ Williams was first Methodist missionary in America to publish a book (Wesley's sermons) & the 1st who "located."

■ "Civilization Bill" signed by Pres. Monroe spurred 1820 Gen. Conf. to authorize missions. With meager fare and equipment James B. Finley was sent to Wyandots in Ohio. Many left his church, urged by traders and whiskey sellers. He got Chief Between-the-Logs to visit coast cities. Methodists bro't God to four of "Five Civilized Tribes"—Cherokee, Chickasaw, Choctaw, & Creek. They championed Cherokee rights; many were arrested and chained for it.

This convinced Indians that Methodism meant more than just pious phrases.

☞ Missionary John Elliott, called "Apostle to the Indians," was found on the day of his death, teaching an Indian child at his bedside. "Why not rest now?" he was asked. "Because I have prayed God to make me useful; and as I can no longer preach, He gives me strength to teach this poor child his letters."

moral perfection and is committed to God's righteous ways," he said.

Among other points, the bishop observed: "There are many things that the Bible does not support that are required of us today. If we use the Bible as it should be used . . . then we shall find moral and ethical principles for our traditional position.

"I believe the statement of The Methodist Church on temperance should be rewritten and made more Christian; but I likewise believe that its essential position should be maintained and strengthened."

## What Price Ecumenicity?

Pope John's announcement that he plans to call an Ecumenical Council to discuss Christian unity is meeting divided reaction among churchmen. Some want to sit down at an ecclesiastical bargaining table, but warn that prospects of Protestant-Catholic unity are slim.

The announced purpose of the convocation, which may be held in 1961, would be to achieve unity between the Roman Catholic and "other Christian communities," and re-establish one church. Most Protestant leaders feel it is directed to the Eastern Orthodox and other churches on the periphery of the Vatican's spere of influence. They see it as an attempt to sever Protestant-Orthodox ties and bring the Eastern church into the Roman. [See *America's Fourth Faith,* July, 1958, page 40.]

None has said that a "union" would get very far very fast, or that the Pope will abdicate as "supreme ruler of all Christians."

The Vatican asserted the move is possible because, as it sees the problem, "Protestantism . . . can modify its position." But, "The Catholic Church cannot make substantial changes."

Methodist Bishop John Wesley Lord of Boston cautioned: "The Roman Church declares that it alone embodies Christian truth and that the Church is infallible . . . Reform requires one indispensable condition—admission of error and failure." He added that Catholics have refused many invitations to World Council of Churches conferences.

Among church sources, Baptists say no. Lutherans and some other Protestant denominations are doubtful they will even be invited. Eastern Orthodox leaders, who recognize neither the Pope's infallibility nor ascension of the Virgin, are interested, but skeptical.

## Defends 'Right-to-Work' Laws

"Right-to-work" laws were defended by Bishop Richard C. Raines of Indianapolis at a hearing on Indiana's two-year-old law conducted by the state senate's Labor Committee. The bishop

said such laws tend to restrain "selfish" labor leaders from racketeering. [See *What of the 'Right to Work' Laws?*, January, 1959, page 28.]

Answering charges that nonmembers would benefit from union efforts without paying dues, he said: "Thirty-five per cent of Americans do not belong to any church. They take a free ride on the moral and spiritual efforts and services of the churches. Yet I would not for a moment suggest enforced membership."

## Urges U.S. Aid to Africa

The U.S. can help save Africa from Communism by training African technologists and aiding independent states. That's the view of a Bantu Protestant minister from the Union of South Africa now studying at Methodist-related Boston University.

The appeal of Communism is "ownership of the means of production by the people," states the Rev. Arthur S. Grootboom, adding that Russia does not seem to exemplify this concept. He says he is confident that Africans will never go all-out for Communism because of their strong religious heritage.

## Help for Youthful Criminals

A network of church-sponsored youth centers across the U.S. would be a powerful weapon against juvenile delinquency, Sen. Estes Kefauver (D.—Tenn.), of the Senate Subcommittee to Investigate Juvenile Delinquency, told the annual meeting of the Methodist Board of Temperance.

He praised the Methodist Youth Fellowship and Methodist Student Movement, and urged churches to expand their programs to help such youths as those released from correctional institutions.

## Record Radio Appeal

Radio listeners gave $3,000 in two hours to help a young Jersey City, N.J., Methodist girl facing a costly heart operation.

The Rev. Bruce D. Rahtjen appeared with the girl on "Big Joe" Rosenfield's ABC network program. Contributions broke all previous records. In addition, her church, Browne Memorial, raised $1,000.

Big Joe, who is Jewish, said he was once made an "honorary Methodist."

## $21 Million for Missions

A record $21,341,488 has been appropriated by the Board of Missions for the fiscal year beginning June 1. It is for missionary work in the U.S., Hawaii, Puerto Rico, and 44 countries overseas.

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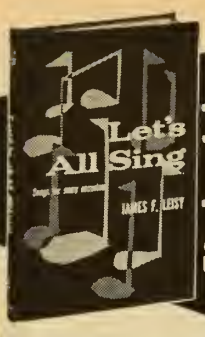


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## Bishop Short to Serve Cuba

Administrative duties in the Jacksonville Area are being handled by Bishops Arthur J. Moore of Atlanta and Roy H. Short of Nashville until a successor to the late Bishop John W. Branscomb is named at the Quadrennial Southeastern Jurisdictional Conference in 1960. Bishop Moore is administering the Florida Conference and Bishop Short the Cuba Conference.

## Church Builds on Sand

Despite the Gospel warning against building on sand, First Methodist Church, Hialeah, Fla., has erected a new church building in an area of soft beach. But a new sand-packing process has provided a permanently solid resting place for the structure.

The process uses a three-ton, needle-shaped compacting tool that can penetrate soft sand to 62 feet. The compacter reportedly soaks the sand and shakes it until it has settled to firmness.

## Praises U.S. Education

Much criticism of U.S. education stems merely from free people "blowing off steam." That's the view of Dr. John O. Gross, general secretary of the Methodist Board of Education's division of educational institutions.

In his opinion, the U.S. has "the most successful experiment in mass higher education the world has ever known"—successful, to a large extent, because "the Christian college is tied up with the whole system of higher education."

## Stevenson Lauds Clergy

Clergymen are becoming democracy's chief spokesmen, Adlai Stevenson feels. He recently compared them with the small-town newspaper editor and college president of "earlier, quieter times," who led the fight for "the good, the right, and the just." Said Mr. Stevenson:

"Latterly it seems to be the rabbi, the minister, the priest who has had courage to withstand the pressures of these times and to speak his piece with boldness."

## Together: *Two Steps Forward*

Nashville District of the Tennessee Conference has become the third in the nation where churches have gone 100 per cent on TOGETHER's All Family Plan. First was the Fort Wayne, Ind., District. Second was Alaska, which also became the first state to win the distinction.

In another development, TOGETHER recently received a Certificate of Recognition for its articles on religion and racial tolerance from the Commission on Mass Communications of the National Conference of Christians and Jews.


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## NEWS DIGEST

HELP SAVE RECTORY? Methodists are being asked to help defray a $9,000 deficit in restoration of the rectory at Epworth, England, where the Wesley family once lived [See *Backtracking John Wesley,* July, 1958, page 33]. Gifts may be sent to the Conference Treasurer, designated to the World Methodist Council.

GARDEN OF EDEN. Danish archaeologists say they have located the site of the Garden of Eden on Bahrein, an island in the Persian Gulf close to the Saudi Arabian coast.

BUS RIDES OK. Subsidized transportation for pupils of two Roman Catholic schools in and near Plymouth, Mass., has been granted by the public school board after a five-year contest.

'SURROUNDED BY BEAUTY.' Hawaii's first home for retired persons will be built under Methodist sponsorship in Kaneohe. Its name: Pohai-Nani, or Surrounded by Beauty.

HONOR EDUCATOR. Dr. William A. Cook, retired public-school administrator of Cincinnati, Ohio, a Methodist, is among three men cited for efforts promoting religious freedom at the National Conference of Protestants and Other Americans United for Separation of Church and State.

PROMOTE NURSING. Methodist women of North Georgia Conference have launched a campaign to interest girls in nursing careers. The Wesleyan Service Guild of Druid Hills Church, and the Woman's Society of Christian Service of Peachtree Road Church, both Atlanta, have each given $500 scholarships to Emory University School of Nursing.

SOCIAL REVOLUTION. U.S. racial strife is no different from turmoil all over the world as people seek personal freedom, says Methodist evangelist E. Stanley Jones. In his opinion, all

(Advertisement)

**Important facts about diabetes and diet**

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people suffer from the same malady—an inward emptiness—and Christianity alone can cure it. [See *Are 'Foreign' Missions Through?*, January, 1959, page 32.]

CROP GETS $920,400. The Christian Rural Overseas Program contributions for 1958 were 29 per cent over 1957. Since 1947, CROP has made available 440 million pounds of food overseas.

$10,000 NEST EGG. Every future new church in the Atlanta-West Methodist District will receive $10,000 from the $10 Club, in which each member pledges $10 or more to a new church.

TAKES NEW POST. New consultant for the U.S. Civil Rights Commission is Methodist layman David F. Koonce, on leave from *The Washington Star*. He will handle press relations for the group, which investigates charges of voting violations.

SOLVE PARKING PROBLEM. A new Methodist church in Los Angeles will have under it a one or two-level parking garage, probably first in the country.

HIT EASIER DRINK LAW. West Virginia Conference of The Methodist Church is against a referendum removing restrictions on sale of liquor by the drink. Claim is that the ballot would be rigged in favor of liquor interests.

BROADCAST SUNDAYS. Canada's Supreme Court has upset an earlier decision of Ontario courts that the Canadian Broadcasting Corporation can be prosecuted for broadcasting on Sunday.

ANCIENT TREASURE. Methodist-related Emory University now has a rich treasure of 4,000-year-old artifacts, jewelry, and household items from Jericho. Most valuable pieces in the collection were taken from tombs explored in 1954 by Dr. B. M. Bowen of Emory.


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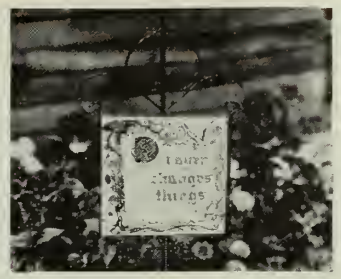

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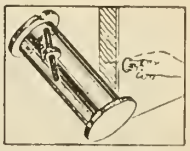

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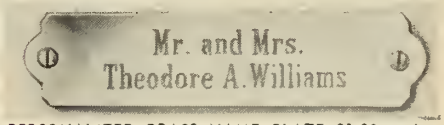


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*With imagination and elbow grease, this congregation transformed a rocky wasteland into*

# A Bit of Old Japan in Spokane

TWO YEARS AGO, Grant Street Methodist Church in Spokane, Washington, was at a dead end. It urgently needed space for a new educational building—and a freeway was to gobble up the only available land. Without expansion, the 280-member church—the only Christian congregation serving the city's 1,200 Japanese-Americans—would slowly strangle. Yet no suitable property was left in the area.

It was a dark moment. Then someone remembered that a few blocks away were 1½ hilly acres marred by outcropping volcanic rocks. Build there? Impossible, the people said. But when the Rev. Shigeo Shimada asked parishioner Frank Toribara, an architect, Toribara disagreed. For the cut-rate price of $2,865, the congregation bought the land. And into it they plowed their toil, their ingenuity, their dreams.

Today they have their educational space—and more. On the land nobody wanted they've erected a striking, all-purpose church building, plus a parsonage of the same contemporary

*Two ancient Japanese arts, gardening and flower arrangement, go hand in hand to give Spokane's Highland Park Church unique beauty, inside and out. Japanese-trained landscape artist R. Nishikawa, above and top left, labored for four months with 10 helpers to create the church's spectacular rock gardens from 60 tons of volcanic stone. From those gardens came the white gladioli, at left, which brightened the sanctuary for the consecration service.*

*Gloria Shimada's traditional costume accents contrast between stark modern architecture and the quaint Japanese landscaping.*

*Church members, including more than 100 who speak only Japanese, jam consecration service to hear Bishop Tippett.*

design. Construction cost $110,000, more than double what the planned educational unit would have run.

Even all this, however, was not enough. With painstaking care, members landscaped the grounds, transforming them into a large Japanese garden. This improvement alone has rocketed the land's value to $20,000. Carefully groomed rock gardens, a sunken terrace, dwarf trees, and shaped shrubs—a combination rarely found outside Japan—now make this church a show place. San Francisco Area Bishop Donald H. Tippett recently described it as "a splendid harmony of the Far East and the Occident."

The transformation from rocks to rock gardens took 14 months—and plenty of hard work. Members donated over 16,000 hours of labor—plus flowers, shrubs, and trees from their own yards—to grade and landscape the grounds and finish the buildings. Builder Ed T. Iwata, a Methodist, constructed the $95,000 main building and the $15,000 parsonage at cost. Issei (Japanese-born) artisans in the congregation designed and supervised landscaping and construction of a distinctive, two-tiered stone wall in front of the church;

*Tokyo? No, but the only giveaway is a cluster of tall pines so typical of Spokane.*

financial aid came from other churches in the Pacific Japanese Provisional Conference and, importantly, from the Methodist Division of National Missions.

The new church is rich in meaning for this congregation formed in 1902—in an upstairs room over a laundry—among members of a night-school class for immigrants. Steady growth and the need for more space forced periodic moves until 1937, when members acquired the former Swedish Methodist Church and renamed it Grant Street Church. But even that building proved inadequate as a permanent home.

Now, with a new name—Highland Park Church—to match its new building, this congregation at last is comfortably settled. Its ambitious project, however, is far from completed. Members plan to add cherry trees above the rock gardens, a park and playground in the sunken terrace behind the church, and a parking lot beautified by terraced gardens. Even if this takes years, members aren't worrying. They expect to stay put now for a long time.

*Volcanic rocks in the foreground were among over 2,000 relocated by congregation for rock gardens.*

*Rocky islands flanked by grass plots are basic in Japanese rock gardens. Dominating this one is an* ishi-doro *— stone lantern.*

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# RIDING THE CIRCUIT

**Together** 740 Rush Street, Chicago 11, Illinois/The midmonth magazine for every Methodist family

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